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PHÆDRI FABULÆ

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ACCEDUNT

TRACTATUS DE VERSU IAMBICO,

NOTULÆ ANGLICÆ ET QUÆSTIONES.

IN USUM

SCHOLÆ BOSTONIENSIS.

BOSTONIÆ:
HILLIARD, G[illegible] SOC.
1834.

WITHDRAWN
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"Phædri Fabulæ Expurgatæ. Accedunt Tractatus de Versu Iambico, Notulæ Anglicæ et Quæstiones. In usum Scholæ Bostoniensis."

In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned," and also to an act, entitled, "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts.

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PHÆDRĪ FABULARUM

LIBER PRIMUS.

PROLOGUS.

Æsopus auctor quam materiam reperit,
Hanc ego polivi versibus senariis.
Duplex libelli dos est; quòd risum movet,
Et quòd prudenti vitam consilio monet.
Calumniari si quis autem voluerit, 5
Quòd arbores loquantur, non tantùm feræ,
Fictis jocari nos meminerit fabulis.

FABULA I.

LUPUS ET AGNUS.

Ad rivum eundem lupus et agnus venerant,
Siti compulsi; superior stabat lupus,
Longèque inferior agnus: tunc fauce improbâ
Latro incitatus jurgii causam intulit.
"Cur," inquit, "turbulentam fecisti mihi 5

Aquam bibenti?" Laniger contrà timens,
"Quî possum, quæso, facere, quod quereris, lupe?
A te decurrit ad meos haustus liquor."
Repulsus ille veritatis viribus,
"Ante hos sex menses malè," ait, "dixisti mihi." 10
Respondit agnus, "Equidem natus non eram."
"Pater, herculè, tuus," inquit, "maledixit mihi."
Atque ita correptum lacerat injustâ nece.
Hæc propter illos scripta est homines fabula,
Qui fictis causis innocentes opprimunt. 15

FABULA II.

RANÆ REGEM PETENTES.

Athenæ cùm florerent æquis legibus,
Procax libertas civitatem miscuit,
Frænumque solvit pristinum licentia.
Hinc conspiratis factionum partibus,
Arcem tyrannus occupat Pisistratus. 5
Cùm tristem servitutem flerent Attici,
Non quia crudelis ille, sed quoniam grave
Omne insuëtis onus, et cœpissent queri,
Æsopus talem tum fabellam retulit.
Ranæ, vagantes liberis paludibus, 10
Clamore magno regem petiêre a Jove,
Qui dissolutos mores vi compesceret.
Pater deorum risit, atque illis dedit
Parvum tigillum; missum quod subitò vadis

Motu sonoque terruit pavidum genus. 15
Hoc mersum limo cùm jacret diutius,
Fortè una tacitè profert e stagno caput,
Et, explorato rege, cunctas evocat.
Illæ, timore posito, certatim adnatant,
Lignumque supra turba petulans insilit; 20
Quod cùm inquinâssent omni contumeliâ,
Alium rogantes regem misêre ad Jovem,
Inutilis quoniam esset, qui fuerat datus.
Tum misit illis hydrum, qui dente aspero
Corripere cœpit singulas. Frustrà necem 25
Fugitant inertes; vocem præcludit metus.
Furtim igitur dant Mercurio mandata ad Jovem,
Afflictis ut succurrat. Tunc contrà deus,
"Quia noluistis vestrum ferre," inquit, "bonum,
Malum perferte." "Vos quoque, o cives," ait, 30
"Hoc sustinete, majus ne veniat malum."

FABULA III.

GRACULUS SUPERBUS.

Ne gloriari libeat alienis bonis,
Suo quin potiùs habitu vitam degere,
Æsopus nobis hoc exemplum prodidit.
Tumens inani graculus superbiâ,
Pennas, pavoni quæ deciderant, sustulit, 5
Seque exornavit: deinde contemnens suos,
Formoso se pavonum immiscuit gregi.

Illi impudenti pennas eripiunt avi,
Fugantque rostris. Malè mulotatus, graculus
Redire mœrens cœpit ad proprium genus; 10
A quo repulsus, tristem sustinuit notam.
Tum quidam ex illis, quos priùs despexerat,
"Contentus nostris si fuisses sedibus,
Et, quod natura dederat, voluisses pati,
Nec illam expertus esses contumeliam, 15
Nec hanc repulsam tua sentiret calamitas."

FABULA IV.

CANIS PER FLUVIUM CARNEM FERENS.

Amittit meritò proprium, qui alienum appetit.
Canis, per flumen carnem dum ferret natans,
Lympharum in speculo vidit simulacrum suum,
Aliamque prædam ab alio ferri putans,
Eripere voluit; verùm decepta aviditas, 5
Et, quem tenebat, ore demisit cibum,
Nec, quem petebat, adeò potuit attingere.

FABULA V.

VACCA, CAPELLA, OVIS, ET LEO.

Nunquam est fidelis cum potente societas:
Testatur hæc fabella propositum meum.
Vacca, et capella, et patiens ovis injuriæ,
Socii fuêre cum leone in saltibus.

Hi cùm cepissent cervum vasti corporis, 5
Sic est locutus, partibus factis, leo,
"Ego primam tollo, nominor quia leo,
Secundam, quia sum fortis, tribuetis mihi;
Tum quia plùs valeo, me sequetur tertia;
Malo afficietur, si quis quartam tetigerit." 10
Sic totam prædam sola improbitas abstulit.

FABULA VI.

VULPES ET PERSONA TRAGICA.

PERSONAM tragicam fortè ut vulpes viderat:
"O quanta species!" inquit, "cerebrum non habet!"
Hoc illis dictum est, quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit.

FABULA VII.

LUPUS ET GRUIS.

QUI pretium meriti ab improbis desiderat,
Bis peccat; primùm quoniam indignos adjuvat,
Impunè abire deinde quia jam non potest.
Os devoratum fauce cùm hæreret lupi,
Magno dolore victus, cœpit singulos 5
Illicere pretio, ut illud extraherent malum.
Tandem persuasa est jurejurando gruis;
Gulæque credens colli longitudinem,

Periculosam fecit medicinam lupo;
Pro quo cùm pactum flagitaret præmium, 10
"Ingrata es," inquit, "ore quæ nostro caput
Incolumè abstuleris, et mercedem postules."

FABULA VIII.

PASSER ET LEPUS.

Sibi non cavere, et aliis consilium dare,
Stultum esse, paucis ostendamus versibus.
Oppressum ab aquilâ, fletus edentem graves,
Leporem objurgabat passer; "Ubi pernicitas
Nota," inquit, "illa est? quìd ita cessârunt pedes?" 5
Dum loquitur, ipsum accipiter nec opinum rapit,
Questuque vano clamitantem interficit.
Lepus semianimus mortis in solatio;
"Qui modò securus nostra irridebas mala,
Simili querelâ fata deploras tua." 10

FABULA IX.

LUPUS ET VULPES, JUDICE SIMIO.

Quicunque turpi fraude semel innotuit,
Etiamsi verum dicit, amittit fidem.
Hoc attestatur brevis Æsopi fabula.
Lupus arguebat vulpem furti crimine;
Negabat illa se esse culpæ proximam: 5
Tunc judex inter illos sedit simius.

Uterque causam cùm perorâssent suam,
Dixisse fertur simius sententiam;
"Tu non videris perdidisse, quod petis;
Te credo surripuisse, quod pulchrè negas." 10

FABULA X.

ASINUS ET LEO VENANTES.

Virtutis expers, verbis jactans gloriam,
Ignotos fallit, notis est derisui.
Venari, asello comite, cùm vellet leo,
Contexit illum frutice, et admonuit simul,
Ut insuëtâ voce terreret feras, 5
Fugientes ipse exciperet. Hîc auritulus
Clamorem subitò totis tollit viribus,
Novoque turbat bestias miraculo:
Quæ, dum paventes exitus notos petunt,
Leonis affliguntur horrendo impetu: 10
Qui, postquam cæde fessus est, asinum evocat,
Jubetque vocem premere; tunc ille insolens,
"Qualis videtur opera tibi vocis meæ?"
"Insignis," inquit; "sic, ut nisi nôssem tuum
Animum genusque, simili fugissem metu." 15

FABULA XI.

CERVUS AD FONTEM.

Laudatis utiliora, quæ contempseris,
Sæpe inveniri, hæc exerit narratio.
  Ad fontem cervus, cum bibisset, restitit,
Et in liquore vidit effigiem suam.
Ibi dum ramosa mirans laudat cornua, 5
Crurumque nimiam tenuitatem vituperat,
Venantûm subitò vocibus conterritus,
Per campum fugere cœpit, et cursu levi
Canes elusit. Sylva tum excepit ferum,
In quâ retentis impeditus cornibus, 10
Lacerari cœpit morsibus sævis canum.
Tunc moriens vocem hanc edidisse dicitur,
"O me infelicem! qui nunc demum intelligo,
Utilia mihi quàm fuerint, quæ despexeram,
Et, quæ laudâram, quantum luctûs habuerint." 15

FABULA XII.

VULPES ET CORVUS.

Qui se laudari gaudent verbis subdolis,
Ferè dant pœnas turpi pœnitentiâ.
  Cùm de fenestrâ corvus raptum caseum
Comesse vellet, celsâ residens arbore,
Hunc vidit vulpes; deinde sic cœpit loqui, 5
"O qui tuarum, corve, pennarum est nitor!

Quantum decoris corpore et vultu geris !
Si vocem haberes, nulla prior ales foret."
At ille stultus, dum vult vocem ostendere,
Amisit ore caseum, quem celeriter 10
Dolosa vulpes avidis rapuit dentibus.
Tum demum ingemuit corvi deceptus stupor.
Hâc re probatur, ingenium quantùm valet.
Virtute semper prævalet sapientia.

FABULA XIII.

EX SUTORE MEDICUS.

Malus cùm sutor, inopiâ deperditus,
Medicinam ignoto facere cœpisset loco,
Et venditaret falso antidotum nomine,
Verbosis acquisivit sibi famam strophis.
Hic cùm jaceret morbo confectus gravi 5
Rex urbis, ejus experiendi gratiâ,
Scyphum poposcit ; fusâ dein simulans aquâ
Antidoto miscere illius se toxicum,
Hoc bibere jussit ipsum, posito præmio.
Timore mortis ille tum confessus est, 10
Non artis ullâ medicum se prudentiâ,
Verùm stupore vulgi factum nobilem.
Rex, advocatâ concione, hæc edidit :
" Quantæ putatis esse vos dementiæ,
Qui capita vestra non dubitatis credere, 15
Cui calceandos nemo commisit pedes ?"

Hoc pertinere verè ad illos dixerim,
Quorum stultitiâ quæstus impudentiæ est.

FABULA XIV.

ASINUS ET SENEX PASTOR.

In principatu commutando civium,
Nil præter domini nomen mutant pauperes.
Id esse verum, parva hæc fabella indicat.
Asellum in prato quidam pascebat senex.
Is, hostium clamore subito territus, 5
Suadebat asino fugere, ne posset capi.
At ille lentus, "Quæso, num binas mihi
Clitellas impositurum victorem putas?"
Senex negavit. "Ergò quid refert mea,
Cui serviam, clitellas dum portem meas?" 10

FABULA XV.

OVIS, CANIS, ET LUPUS.

Solent mendaces luere pœnas maleficî.
Calumniator ab ove cùm peteret canis,
Quem commodâsse panem se contenderet,
Lupus, citatus testis, non unum modò
Deberi dixit, verùm affirmavit decem. 5
Ovis, damnata falso testimonio,
Quod non debebat, solvit; post paucos dies

Bidens jacentem in foveâ prospexit lupum;
"Hæc," inquit, "merces fraudis a superis datur."

FABULA XVI.

CANIS PARTURIENS.

HABENT insidias hominis blanditiæ mali;
Quas ut vitemus, versus subjecti monent.
Canis parturiens cùm rogâsset alteram,
Ut fœtum in ejus tugurio deponeret,
Facilè impetravit; dein reposcenti locum 5
Preces admovit, tempus exorans breve,
Dum firmiores catulos posset ducere.
Hoc quoque consumpto, flagitare validiùs
Cubile cœpit: "Si mihi et turbæ meæ
Par," inquit, "esse potueris, cedam loco." 10

FABULA XVII.

CANES FAMELICI.

STULTUM consilium non modò effectu carēt,
Sed ad perniciem quoque mortales devocat.
Corium depressum in fluvio viderunt canes;
Id ut comesse extractum possent faciliùs,
Aquam cœpêre ebibere: sed rupti priùs 5
Perière quàm, quod petierant, contingerent.

FABULA XVIII.

LEO SENEX ET ASINUS.

QUICUNQUE amisit dignitatem pristinam,
Ignavis etiam jocus est in casu gravi.
Confectus annis et desertus viribus
Leo cùm jaceret, spiritum extremum trahens,
Aper fulmineis ad eum venit dentibus, 5
Et vindicavit ictu veterem injuriam;
Infestis taurus mox confodit cornibus
Hostile corpus. Asinus, ut vidit ferum
Impunè lædi, calcibus frontem exterit.
At ille expirans, "Fortes indignè tuli 10
Mihi insultare; te, naturæ dedecus,
Quòd ferre cogor, certè bis videor mori."

FABULA XIX.

MUSTELA ET HOMO.

MUSTELA ab homine prensa, cùm instantem necem
Effugere vellet, "Quæso," inquit, "parcas mihi,
Quæ tibi molestis muribus purgo domum."
Respondit ille, "Faceres si causâ meâ,
Gratum esset, et dedissem veniam supplici: 5
Nunc quia laboras, ut fruaris reliquiis,
Quas sunt rosuri, simul et ipsos devores,
Noli imputare vanum beneficium mihi."
Atque ita locutus, improbam letho dedit.

Hoc in se dictum debent illi agnoscere, 10
Quorum privata servit utilitas sibi,
Et meritum inane jactant imprudentibus.

FABULA XX.

CANIS FIDELIS.

Repentè liberalis stultis gratus est,
Verùm peritis irritos tendit dolos.
Nocturnus cùm fur panem misisset cani,
Objecto tentans an cibo posset capi,
"Heus, si," inquit, "linguam vis meam præcludere, 5
Ne latrem pro re domini, multùm falleris:
Namque ista subita me jubet benignitas
Vigilare, facias ne meâ culpâ lucrum."

FABULA XXI.

RANA RUPTA ET BOS.

Inops, potentem dum vult imitari, perit.
In prato quondam rana conspexit bovem,
Et, tacta invidiâ tantæ magnitudinis,
Rugosam inflavit pellem: tum natos suos
Interrogavit, an bove esset latior; 5
Illi negârunt. Rursus intendit cutem
Majore nisu, et simili quæsivit modo,
Quis major esset; illi dixerunt bovem.
Novissimè indignata, dum vult validiùs
Inflare sese, rupto jacuit corpore. 10

FABULA XXII.

CANIS ET CORCODILUS.

Consilia qui dant prava cautis hominibus,
Et perdunt operam, et deridentur turpiter.
Canes currentes bibere e Nilo flumine,
A corcodilis ne rapiantur, traditum est.
Igitur cùm currens bibere cœpisset canis, 5
Sic corcodilus, "Quamlibet lambe otio;
Accede, pota leniter, et noli dolos,"
Inquit, "vereri." At ille, "Facerem meherculè,
Nisi esse scirem carnis te cupidum meæ."

FABULA XXIII.

VULPES ET CICONIA.

Nulli nocendum; si quis verò læserit,
Mulctandum simili jure fabella admonet.
Vulpes ad cœnam dicitur ciconiam
Prior invitâsse, et illi in patenâ liquidam
Posuisse sorbitionem, quam nullo modo 5
Gustare esuriens potuerit ciconia;
Quæ, vulpem cùm revocâsset, intrito cibo
Plenam lagenam posuit; huic rostrum inserens,
Satiatur ipsa, torquet convivam fame:
Quæ cùm lagenæ frustrà collum lamberet, 10
Peregrinam sic locutam volucrem accepimus,
"Sua quisque exempla debet æquo animo pati."

FABULA XXIV.

CANIS, THESAURUS, ET VULTURIUS.

Hæc res avaris esse conveniens potest,
Et qui, humiles nati, dici locupletes student.
  Humana effodiens ossa, thesaurum canis
Invenit, et violârat quia manes deos,
Injecta est illi divitiarum cupiditas, 5
Pœnas ut sanctæ religioni penderet.
Itaque aurum dum custodit, oblitus cibi,
Fame est consumptus; quem stans vulturius super
Fertur locutus, "O canis, meritò jaces;
Qui concupîsti subitò regales opes, 10
Trivio conceptus, educatus stercore."

FABULA XXV.

VULPES ET AQUILA.

Quamvis sublimes debent humiles metuere,
Vindicta docili quia patet solertiæ.
  Vulpinos catulos aquila quondam sustulit,
Nidoque posuit pullis, escam ut carperent.
Hanc persecuta mater orare incipit, 5
Ne tantum miseræ luctum importaret sibi.
Contempsit illa, tuta quippe ipso loco.
Vulpes ab arâ rapuit ardentem facem,
Totamque flammis arborem circumdedit,

Hostis dolore damnum ulciscens sanguinis. 10
Aquila, ut periclo mortis eriperet suos,
Incolumes natos supplex vulpi tradidit.

FABULA XXVI.

RANÆ METUENTES TAURORUM PRÆLIA.

Humiles laborant, ubi potentes dissident.
Rana, e palude pugnam taurorum intuens,
"Heu, quanta nobis instat pernicies!" ait.
Interrogata ab aliâ, cur hoc diceret,
De principatu cùm decertarent gregis, 5
Longèque ab illis degerent vitam boves,
"Est statio separata, ac diversum genus;
Sed, pulsus regno nemoris, qui profugerit,
Paludis in secreta veniet latibula,
Et proculcatas obteret duro pede. 10
Ita caput ad nostrum furor illorum pertinet."

FABULA XXVII.

MILUUS ET COLUMBÆ.

Qui se committit homini tutandum improbo,
Auxilium dum requirit, exitium invenit.
Columbæ sæpe cùm fugissent milüum
Et celeritate pennæ evitâssent necem,
Consilium raptor vertit ad fallaciam, 5

Et genus inerme tali decepit dolo;
"Quare solicitum potiùs ævum ducitis,
Quàm regem me creatis icto fœdere,
Qui vos ab omni tutas præstem injuriâ?"
Illæ credentes tradunt sese milüo, 10
Qui, regnum adeptus, cœpit vesci singulas,
Et exercere imperium sævis unguibus.
De reliqüis tunc una, "Meritò plectimur."

PHÆDRI FABULARUM

LIBER SECUNDUS.

PROLOGUS.

Exemplis continetur Æsopi genus;
Nec aliud quidquam per fabellas quæritur
Quàm corrigatur error ut mortalium,
Acuatque sese diligens industria.
Quicunque fuerit ergò narranti jocus, 5
Dum capiat aurem, et servet propositum suum,
Re commendatur, non auctoris nomine.
Equidem omni curâ morem servabo senis;
Sed si libuerit aliquid interponere,
Dictorum sensus ut delectet varietas, 10
Bonas in partes, lector, accipias velim:
Sic istam tibi rependet brevitas gratiam
Cujus verbosa ne sit commendatio,
Attende cur negare cupidis debeas
Modestis etiam offerre, quod non petierint. 15

FABULA I.

JUVENCUS, LEO, ET PRÆDATOR.

Super juvencum stabat dejectum leo :
Prædator intervenit, partem postulans ;
"Darem," inquit, "nisi soleres per te sumere :"
Et improbum rejecit. Fortè innoxius
Viator est deductus in eundem locum, 5
Feroque viso, retulit retro pedem.
Cui placidus ille, "Non est quod timeas," ait ;
"Et, quæ debetur pars tuæ modestiæ,
Audacter tolle." Tunc, diviso tergore,
Sylvas petivit, homini ut accessum daret. 10
Exemplum egregium prorsus et laudabile ;
Verùm est aviditas dives, et pauper pudor.

FABULA II.

HOMO ET CANIS.

Laceratus quidam morsu vehementis canis,
Tinctum cruore panem misit malefico,
Audierat esse quod remedium vulneris.
Tunc sic Æsopus, "Noli coram pluribus
Hoc facere canibus, ne nos vivos devorent, 5

Cùm scierint esse tale culpæ præmium."
Successus improborum plures allicit.

FABULA III.

AQUILA, FELIS, ET APER.

Aquila in sublimi quercu nidum fecerat;
Felis, cavernam nacta in mediâ, pepererat;
Sus nemoricultrix fœtum ad imam posuerat.
Tum fortuitum felis contubernium
Fraude et scelestâ sic evertit malitiâ: 5
Ad nidum scandit volucris; "Pernicies," ait,
"Tibi paratur, forsan et miseræ mihi;
Nam fodere terram quòd vides quotidie
Aprum insidiosum, quercum vult evertere,
Ut nostram in plano facilè progeniem opprimat." 10
Terrore offuso, et perturbatis sensibus,
Direpit ad cubile setosæ suis;
"Magno," inquit, "in periclo sunt nati tui;
Nam simul exieris pastum cum tenero grege
Aquila est parata rapere porcellos tibi." 15
Hunc quoque timore postquam complevit locum,
Dolosa tuto condidit sese cavo:
Inde evagata noctu suspenso pede,
Ubi escâ se replevit et prolem suam,
Pavorem simulans, prospicit toto die. 20
Ruinam metuens, aquila ramis desidet;
Aper, rapinam vitans, non prodit foras.

Quid multa? Inediâ sunt consumpti cum suis,
Felique et catulis largam præbuerunt dapem.
  Quantum homo bilinguis sæpe concinnet mali, 25
Documentum habere stulta credulitas potest.

FABULA IV.

CÆSAR AD ATRIENSEM.

Est ardelionum quædam Romæ natio,
Trepidè concursans, occupata in otio,
Gratis anhelans, multa agendo nihil agens,
Sibi molesta, et aliis odiosissima.
Hanc emendare, si tamen possum, volo 5
Verâ fabellâ: pretium est operæ attendere.
  Cæsar Tiberius cùm, petens Neapolim,
In Misenensem villam venisset suam,
Quæ, monte summo posita Luculli manu,
Prospectat Siculum et prospicit Tuscum mare; 10
Ex alticinctis unus atriensibus,
Cui tunica ab humeris linteo Pelusio
Erat destricta, cirris dependentibus,
Perambulante læta domino viridia,
Alveolo cœpit ligneo conspergere 15
Humum æstuantem, come officium jactitans:
Sed deridetur. Inde notis flexibus
Præcurrit alium in xystum, sedans pulverem.
Agnoscit hominem Cæsar, remque intelligit,
"Heus," inquit dominus; ille enimvero assilit, 20

Donationis alacer certæ gaudio.
Tum sic jocata est tanti majestas ducis ;
" Non multum egisti, et opera nequidquam perît ;
Multò majoris alapæ mecum veneunt."

FABULA V.

AQUILA, CORNIX, ET TESTUDO.

Contra potentes nemo est munitus satìs ;
Si verò accessit consiliator maleficus,
Vis et nequitia quidquid oppugnant, ruit.
Aquila in sublime sustulit testudinem :
Quæ, cùm abdidisset corneâ corpus domo, 5
Nec ullo pacto lædi posset condita,
Venit per auras cornix, et proptèr volans,
" Opimam sanè prædam rapuisti unguibus,
Sed, nisi monstrâro quid sit faciendum tibi,
Gravi nequidquam te lassabis pondere." 10
Promissâ parte, suadet ut scopulum super
Altis ab astris duram illidat corticem,
Quâ comminutâ facilè vescatur cibo.
Inducta verbis, aquila monitis paruit,
Simul et magistræ largè divisit dapem. 15
Sic tuta quæ naturæ fuerat munere,
Impar duabus, occidit tristi nece.

FABULA VI.

MULI ET LATRONES.

Muli gravati sarcinis ibant duo;
Unus ferebat fiscos cum pecuniâ,
Alter tumentes multo saccos hordeo.
Ille onere dives, celsâ cervice eminens,
Clarumque collo jactans tintinnabulum: 5
Comes quieto sequitur et placido gradu.
Subitò latrones ex insidiis advolant,
Interque cædem ferro mulum trusitant.
Diripiunt nummos, negligunt vile hordeum.
Spoliatus igitur casus cùm fleret suos, 10
"Equidem," inquit alter, "me contemptum gaudeo;
Nam nihil amisi, nec sum læsus vulnere."
Hoc argumento tuta est hominum tenuitas,
Magnæ periclo sunt opes obnoxiæ.

FABULA VII.

CERVUS ET BOVES.

Cervus, nemorosis excitatus latibulis,
Ut venatorum fugeret instantem necem,
Cæco timore proximam villam petit,
Et opportuno se bubili condidit.
Hic bos latenti, "Quidnam voluisti tibi, 5

Infelix, ultro qui ad necem cucurreris,
Hominumque tecto spiritum commiseris?"
At ille supplex, "Vos modò," inquit, "parcite;
Occasione rursus erumpam datâ."
Spatium diei noctis excipiunt vices. 10
Frondem bubulcus affert, neque is eum videt;
Eunt subinde et redeunt omnes rustici;
Nemo animadvertit; transit etiam villicus,
Nec ille quidquam sentit. Tum gaudens ferus
Bobus quietus agere cœpit gratias, 15
Hospitium adverso quòd præstiterint tempore.
Respondit unus, "Salvum te cupimus quidem;
Sed ille, qui oculos centum habet, si venerit,
Magno in periclo vita versatur tua."
Hæc inter ipse dominus a cœnâ redit; 20
Et quia corruptos viderat nuper boves,
Accedit ad præsepe; "Cur frondis parum est?
Stramenta desunt. Tollere hæc aranea
Quantum est laboris?" Dum scrutatur singula,
Cervi quoque alta est conspicatus cornua; 25
Quem convocatâ jubet occidi familiâ,
Prædamque tollit. Hæc significat fabula,
Dominum videre plurimùm in rebus suis.

EPILOGUS.

Æsopo ingentem statuam posuêre Attici,
Servumque collocârunt æternâ in basi;
Patere honoris scirent ut cuncti viam,

Nec generi tribui, sed virtuti, gloriam.
Quoniam occupârat alter, ne primus forem, 5
Ne solus esset, studui; quod superfuit:
Nec hæc invidia, verùm est æmulatio.
Quòd si labori faverit Latium meo,
Plures habebit, quos opponat Græciæ.
Si livor obtrectare curam voluerit, 10
Non tamen eripiet laudis conscientiam.
Si nostrum studium ad aures pervenit tuas,
Et arte fictas animus sentit fabulas,
Omnem querelam summovet felicitas;
Sin autem doctus illis occurret labor, 15
Sinistra quos in lucem natura extulit,
Nec quidquam possunt, nisi meliores carpere,
Fatale exitium corde durato feram,
Donec fortunam criminis pudeat sui.

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PHÆDRI FABULARUM

LIBER TERTIUS.

PROLOGUS AD EUTYCHUM.

Phædri libellos legere si desideras,
Vaces oportet, Eutyche, a negotiis,
Ut liber animus sentiat vim carminis.
"Verùm," inquis, "tanti non est ingenium tuum,
Momentum ut horæ pereat officiis meis." 5
Non ergò causa est manibus id tangi tuis,
Quod occupatis auribus non convenit.
Fortasse dices, "Aliquæ venient feriæ,
Quæ me soluto pectore ad studium vocent."
Legesne, quæso, potiùs viles nænias, 10
Impendas curam quàm rei domesticæ,
Reddas amicis tempora, uxori vaces,
Animum relaxes, otium des corpori,
Ut assuëtam fortiùs præstes vicem?
Mutandum tibi propositum est, et vitæ genus, 15
Intrare si Musarum limen cogitas.
Ego, quem Pierio mater enixa est jugo,

In quo tonanti sancta Mnemosyne Jovi,
Fœcunda novies, artium peperit chorum,
Quamvis in ipsâ penè sim natus scholâ, 20
Curamque habendi penitus corde eraserim,
Et, laude invitâ, vitam in hanc incubuerim,
Fastidiosè tamen in cœtum recipior.
Quid credis illi accidere, qui magnas opes
Exaggerare quærit omni vigiliâ, 25
Docto labori dulce præponens lucrum?
Sed jam, quodcunque fuerit, ut dixit Sinon,
Ad regem cùm Dardaniæ perductus foret,
Librum exarabo tertium Æsopi stylo,
Honori et meritis dedicans illum tuis. 30
Quem si leges, lætabor; sin autem minùs,
Habebunt certè, quo se oblectent posteri.
Nunc, fabularum cur sit inventum genus,
Brevì docebo. Servitus obnoxia,
Quia, quæ volebat, non audebat dicere, 35
Affectus proprios in fabellas transtulit,
Calumniamque fictis elusit jocis.
Ego illius pro semitâ feci viam,
Et cogitavi plura quàm reliquerat,
In calamitatem deligens quædam meam. 40
Quòd si accusator alius Sejano foret,
Si testis alius, judex alius denique,
Dignum faterer esse me tantis malis;
Nec his dolorem delenirem remediis.
Suspicione si quis errabit suâ, 45
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam:

Huic excusatum me velim nihilominus ;
Neque enim notare singulos mens est mihi,
Verùm ipsam vitam et mores hominum ostendere. 50
Rem me professum dicet fors aliquis gravem.
Si Phryx Æsopus potuit, si Anacharsis Scytha
Æternam famam condere ingenio suo,
Ego, literatæ qui sum propior Græciæ,
Cur somno inerti deseram patriæ decus, 55
Threissa cùm gens numeret auctores suos,
Linoque Apollo sit parens, Musa Orpheo,
Qui saxa cantu movit, et domuit feras,
Hebrique tenuit impetus dulci morâ ?
Ergò hinc abesto, Livor, ne frustra gemas, 60
Quoniam solemnis mihi debetur gloria.
Induxi te ad legendum ; sincerum mihi
Candore noto reddas judicium peto.

FABULA I.

ANUS ET AMPHORA.

Anus vidit epotam amphoram,
Falernâ fæce, e testâ nobili,
Odorem quæ jucundum latè spargeret :
Hunc postquam totis avida traxit naribus,
"O suavis anima, quale in te dicam bonum 5
Antehac fuisse, tales cùm sint reliquiæ ?"
Hoc quò pertineat dicet, qui me noverit.

FABULA II.

PANTHERA ET PASTORES.

Solet a despectis par referri gratia.
  Panthera imprudens olim in foveam decidit;
Vidêre agrestes; alii fustes ingerunt,
Alii onerant saxis; quidam contrà, miseriti
Perituræ quippe, quamvis nemo læderet, 5
Misêre panem, ut sustineret spiritum.
Nox insecuta est; abeunt securi domum,
Quasi inventuri mortuam postridie.
At illa, vires ut refecit languidas,
Veloci saltu foveâ sese liberat, 10
Et in cubile concito properat gradu.
Paucis diebus interpositis, provolat,
Pecus trucidat, ipsos pastores necat,
Et, cuncta vastans, sævit irato impetu.
Tum sibi timentes, qui feræ pepercerant, 15
Damnum haud recusant, tantùm pro vitâ rogant:
At illa, "Memini, qui me saxo petierint,
Qui panem dederint: vos timere absistite;
Illis revertor hostis, qui me læserant."

FABULA III.

SIMII CAPUT.

PENDERE ad lanium quidam vidit simium
Inter reliqüas merces atque obsonia:
Quæsivit quidnam saperet; tum lanius jocans,
"Quale," inquit, "caput est, talis præstatur sapor."
Ridiculè magis hoc dictum, quàm verè æstimo, 5
Quando et formosos sæpe inveni pessimos,
Et turpi facie multos cognovi optimos.

FABULA IV.

ÆSOPUS ET PETULANS.

SUCCESSUS ad perniciem multos devocat.
Æsopo quidam petulans lapidem impegerat:
"Tantò," inquit, "melior." Assem deinde illi dedit,
Sic prosecutus, "Plus non habeo meherculè,
Sed unde accipere possis, monstrabo tibi. 5
Venit ecce dives et potens; huic similiter
Impinge lapidem, et dignum accipies præmium."
Persuasus ille fecit, quod monitus fuit;
Sed spes fefellit impudentem audaciam;
Comprensus namque pœnas persolvit cruce. 10

FABULA V.

MUSCA ET MULA.

Musca in temone sedit, et mulam increpans,
"Quàm tarda es!" inquit; "non vis citiùs progredi?
Vide, ne dolone collum compungam tibi."
Respondit illa, "Verbis non moveor tuis;
Sed istum timeo, sellâ qui primâ sedens, 5
Jugum flagello temperat lento meum,
Et ora frænis continet spumantibus:
Quapropter aufer frivolam insolentiam;
Namque ubi strigandum est, et ubi currendum, scio."
Hâc derideri fabulâ meritò potest, 10
Qui sine virtute vanas exercet minas.

FABULA VI.

CANIS ET LUPUS.

Quàm dulcis sit libertas, breviter proloquar.
Cani perpasto, macie confectus, lupus
Fortè occurrit; salutantes dein invicem
Ut restiterunt, "Unde sic, quæso, nites?
Aut quo cibo fecisti tantum corporis? 5
Ego, qui sum longè fortior, pereo fame."
Canis simpliciter, "Eadem est conditio tibi,
Præstare domino si par officium potes."

"Quod?" inquit ille. "Custos ut sis liminis,
A furibus tuearis et noctu domum." 10
"Ego verò sum paratus: nunc patior nives
Imbresque, in sylvis asperam vitam trahens;
Quantò est facilius mihi sub tecto vivere,
Et otiosum largo satiari cibo!"
"Veni ergò mecum." Dum procedunt, aspicit 15
Lupus a catenâ collum detritum canis.
"Unde hoc, amice?" "Nihil est." "Dic, quæso, tamen."
"Quia videor acer, alligant me interdiu,
Luce ut quiescam, et vigilem nox cùm venerit;
Crepusculo solutus, quà visum est vagor. 20
Affertur ultro panis; de mensâ suâ
Dat ossa dominus; frusta jactat familia,
Et, quod fastidit quisque, pulmentarium.
Sic sine labore venter impletur meus."
"Age, si quò abire est animus, est licentia?" 25
"Non planè est," inquit. "Fruere, quæ laudas, canis.
Regnare nolo, liber ut non sim mihi."

FABULA VII.

FRATER ET SOROR.

Præcepto hoc monitus, sæpe te considera.
Habebat quidam filiam turpissimam,
Idemque insigni et pulchrâ facie filium.
Hi speculum, in cathedrâ matris ut positum fuit,

Pueriliter ludentes, fortè inspexerant. 5
Hic se formosum jactat; illa irascitur,
Nec gloriantis sustinet fratris jocos,
Accipiens (quid enim?) cuncta in contumeliam.
Ergò ad patrem decurrit, læsura invicem,
Magnâque invidiâ criminatur filium, 10
Vir natus quòd rem fœminarum tetigerit.
Amplexus ille utrumque, et carpens oscula,
Dulcemque in ambos caritatem partiens,
"Quotidie," inquit, "speculo vos uti volo;
Tu formam ne corrumpas nequitiæ malis; 15
Tu faciem ut istam moribus vincas bonis."

FABULA VIII.

SOCRATIS DICTUM.

Vulgare aimci nomen, sed rara est fides.
Cùm parvas ædes sibi fundâsset Socrates,
(Cujus non fugio mortem, si famam assequar,
Et cedo invidiæ, dummodo absolvar cinis.)
E populo sic nescio quis, ut fieri solet, 5
"Quæso, tam angustam, talis vir, ponis domum?"
"Utinam," inquit, "veris hanc amicis impleam."

FABULA IX.

DE CREDERE ET NON CREDERE.

Periculosum est credere, et non credere;
Utriusque exemplum breviter exponam rei.
  Hippolytus obiit, quia novercæ creditum est:
Cassandræ quia non creditum, ruit Ilium.
Ergò exploranda est veritas multùm priùs 5
Quàm stulta pravè judicet sententia.
Sed fabulosâ ne vetustate elevem,
Narrabo tibi, memoriâ quod factum est meâ.
  Maritus quidam cùm diligeret conjugem,
Togamque puram jam pararet filio, 10
Seductus in secretum a liberto suo,
Sperante hæredem suffici se proximum;
Qui, cùm de puero multa mentitus foret,
Et plura de flagitiis castæ mulieris,
Adjecit id, quod sentiebat maximè 15
Doliturum amanti, ventitare adulterum,
Stuproque turpi pollui famam domûs.
Incensus ille falso uxoris crimine,
Simulavit iter ad villam, clàmque in oppido
Subsedit; deinde noctu subitò januam 20
Intravit, rectà cubiculum uxoris petens,
In quo dormire mater natum jusserat,
Ætatem adultam servans diligentiùs.
Dum quærunt lumen, dum concursant familia,
Iræ furentis impetum non sustinens, 25

Ad lectum accedit; tentat in tenebris caput;
Ut sentit tonsum, gladio pectus transigit,
Nihil respiciens, dum dolorem vindicet.
Lucernâ allatâ, simul aspexit filium,
Sanctamque uxorem dormientem cubiculo, 30
Sopita primo quæ nil somno senserat,
Repræsentavit in se pœnam facinoris,
Et ferro incubuit, quod credulitas strinxerat.
Accusatores postulârunt mulierem,
Romamque pertraxerunt ad centumviros. 35
Maligna insontem deprimit suspicio,
Quòd bona possideat; stant patroni, fortiter
Causam tuentes innocentis fœminæ.
A divo Augusto tunc petiêre judices,
Ut adjuvaret jurisjurandi fidem, 40
Quòd ipsos error implicuisset criminis,
Qui postquàm tenebras dispulit calumniæ,
Certumque fontem veritatis reperit,
"Luat," inquit, "pœnas causa libertus mali:
Namque orbam nato simul, et privatam viro, 45
Miserandam potiùs, quàm damnandam, existimo."
Quòd si delata perscrutatus crimina
Paterfamilias esset, si mendacium
Subtiliter limâsset, a radicibus
Non evertisset scelere funesto domum. 50
Nil spernat auris, nec tamen credat statim.
Quandoquidem et illi peccant, quos minimè putes,
Et qui non peccant, impugnantur fraudibus.
Hoc admonere simplices etiam potest,
Opinione alterius ne quid ponderent; 55

Ambitio namque dissidens mortalium
Aut gratiæ subscribit, aut odio suo.
Erit ille notus, quem per te cognoveris.
Hæc executus sum propterea pluribus,
Brevitate nimiâ quoniam quosdam offendimus. 60

FABULA X.

PULLUS ET MARGARITA.

In sterculino pullus gallinaceus
Dum quærit escam, margaritam reperit.
"Jaces indigno, quanta res," inquit, "loco!
Hoc si quis pretii cupidus vidisset tui,
Olim redîsses ad splendorem maximum. 5
Ego, qui te inveni, potior cui multò est cibus,
Nec tibi prodesse, nec mihi quidquam potes."
Hoc illis narro, qui me non intelligunt.

FABULA XI.

APES ET FUCI, VESPÂ JUDICE.

Apes in altâ quercu fecerant favos;
Hos fuci inertes esse dicebant suos.
Lis ad forum deducta est, vespâ judice:
Quæ, genus utrumque nôsset cùm pulcherrimè,
Legem duabus hanc proposuit partibus, 5

"Non inconveniens corpus, et par est color,
In dubium planè res ut meritò venerit:
Sed, ne religio peccet imprudens mea,
Alvos accipite, et ceris opus infundite,
Ut ex sapore mellis et formâ favi, 10
De quîs nunc agitur, auctor horum appareat."
Fuci recusant; apibus cônditio placet.
Tunc illa talem sustulit sententiam,
"Apertum est, quis non possit, ac quis fecerit;
Quapropter apibus fructum restituo suum." 15
Hanc præterîssem fabulam silentio,
Si pactam fuci non recusâssent fidem.

FABULA XII.

ÆSOPUS LUDENS.

Puerorum in turbâ quidam ludentem Atticus
Æsopum nucibus cùm vidisset, restitit,
Et quasi delirum risit: quod sensit simul,
Derisor potiùs quàm deridendus, senex,
Arcum retensum posuit in mediâ viâ; 5
"Heus," inquit, "sapiens, expedi, quid fecerim."
Concurrit populus; ille se torquet diù,
Nec quæstionis positæ causam intelligit;
Novissimè succumbit. Tum victor sophus,
"Citò rumpes arcum, semper si tensum habueris; 10
At si laxâris, cùm voles, erit utilis."

Sic ludus animo debet aliquando dari,
Ad cogitandum melior ut redeat tibi.

FABULA XIII.

CICADA ET NOCTUA.

Humanitati qui se non accommodat,
Plerùmque pœnas oppetit superbiæ.
Cicada acerbum noctuæ convicium
Faciebat, solitæ victum in tenebris quærere,
Cavoque trunco capere somnum interdiu. 5
Rogata est, ut taceret; multò validiùs
Clamare cœpit. Rursus admotâ prece,
Accensa magis est. Noctua, ut vidit sibi
Nullum esse auxilium, et verba contemni sua,
Hâc est aggressa garrulam fallaciâ, 10
"Dormire quia me non sinunt cantus tui,
Sonare citharâ quos putes Apollinis,
Potare est animus nectar, quod Pallas mihi
Nuper donavit; si non fastidis, veni;
Unà bibamus." Illa, quæ ardebat siti, 15
Simul cognovit vocem laudari suam,
Cupidè advolavit. Noctua, egressa e cavo,
Trepidantem consectata est, et letho dedit.
Sic, viva quod negârat, tribuit mortua.

FABULA XIV.

ARBORES IN DEORUM TUTELÂ.

Olim, quas vellent esse in tutelâ suâ,
Divi legerunt arbores. Quercus Jovi,
Et myrtus Veneri placuit, Phœbo laurea,
Pinus Cybebæ, populus celsa Herculi.
Minerva admirans quare steriles sumerent, 5
Interrogavit causam; dixit Jupiter;
"Honorem fructu ne videamur vendere."
"At, meherculè narrabit, quod quis voluerit;
Oliva nobis propter fructum est gratior."
Tunc sic deorum genitor atque hominum sator, 10
"O nata, meritò sapiens dicêre omnibus:
Nisi utile est quod facimus, stulta est gloria."
Nihil agere, quod non prosit, fabella admonet.

FABULA XV.

JUNO ET PAVO.

Pavo ad Junonem venit, indignè ferens
Cantus luscinii quòd sibi non tribuerit;
Illum esse cunctis avibus admirabilem,
Se derideri, simul ac vocem miserit.
Tunc consolandi gratiâ dixit dea, 5
"Sed formâ vincis, vincis magnitudine;

Nitor smaragdi collo præfulget tuo,
Pictisque plumis gemmeam caudam explicas."
"Quò mî," inquit, "mutam speciem, si vincor sono?"
"Fatorum arbitrio partes sunt vobis datæ; 10
Tibi forma, vires aquilæ, luscinio melos,
Augurium corvo, læva cornici omina;
Omnesque propriis sunt contentæ dotibus."
Noli affectare, quod tibi non est datum,
Delusa ne spes ad querelam recidat. 15

FABULA XVI.

ÆSOPUS ET GARRULUS.

Æsopus, domino solus cùm esset familia,
Parare cœnam jussus est maturiùs:
Ignem ergò quærens, aliquot lustravit domos;
Tandemque invenit, ubi lucernam accenderet.
Tum circumeunti fuerat quòd iter longius, 5
Effecit brevius; namque rectà per forum
Cœpit redire: hìc quidam e turbâ garrulus,
"Æsope, medio sole, quid cum lumine?"
"Hominem," inquit, "quæro;" et abiit festinans domum.
Hoc si molestus ille ad animum retulit, 10
Sensit profectò, se hominem non visum seni,
Intempestivè qui occupato alluserit.

FABULA XVII.

ASINUS ET GALLI.

Qui natus est infelix, non vitam modò
Tristem decurrit, verùm post obitum quoque
Persequitur illum dura fati miseria.
  Galli Cybebes circum pagos ducere
Asinum solebant bajulantem sarcinas. 5
Is cùm labore et plagis esset mortuus,
Detractâ e pelle sibi fecerunt tympana.
Rogati mox a quodam, "delicio suo
Quidnam fecissent?" hoc jocati sunt modo;
"Putabat se post mortem securum fore, 10
Ecce aliæ plagæ congeruntur mortuo."

PHÆDRI FABULARUM

LIBER QUARTUS.

PROLOGUS.

Joculare tibi videtur; et sanè levi,
Dum nihil habemus majus, calamo ludimus:
Sed diligentèr intuere has nænias;
Quantam sub illis utilitatem reperies?
Non semper ea sunt, quæ videntur; decipit 5
Frons prima multos; rara mens intelligit,
Quod interiore condidit cura angulo.
Hoc ne locutus sine mercede existimer,
Fabellam adjiciam de mustelâ et muribus.

FABULA I.

MUSTELA ET MURES.

Mustela, cùm, annis et senectâ debilis,
Mures veloces non valeret assequi,
Involvit se farinâ, et obscuro loco

Abjecit negligenter. Mus, escam putans,
Assiluit, et comprênsus occubuit neci; 5
Alter similiter, deinde periit tertius.
Aliquot secutis, venit et retorridus,
Qui sæpe laqueos et muscipula effugerat;
Proculque insidias cernens hostis callidi,
"Sic valeas," inquit, "ut farina es, quæ jaces." 10

FABULA II.

VULPES ET UVA.

Fame coacta, vulpes altâ in vineâ
Uvam appetebat, summis saliens viribus;
Quam tangere ut non potuit, discedens ait,
"Nondum matura est; nolo acerbam sumere."
Qui, facere quæ non possunt, verbis elevant, 5
Ascribere hoc debebunt exemplum sibi.

FABULA III.

EQUUS ET HOMO.

Equus sedare solitus quo fuerat sitim,
Dum sese aper volutat, turbavit vadum.
Hinc orta lis est. Sonipes, iratus fero,
Auxilium petiit hominis, quem dorso levans,
Rediit ad hostem. Jactis hunc telis eques 5

Postquàm interfecit, sic locutus traditur,
"Lætor tulisse auxilium me precibus tuis,
Nam prædam cepi, et didici quàm sis utilis."
Atque ita coëgit frænos invitum pati.
Tum mœstus ille, "Parvæ vindictam rei 10
Dum quæro demens, servitutem reperi."
Hæc iracundos admonebit fabula,
Impunè potiùs lædi, quàm dedi alteri.

FABULA IV.

PUGNA MURIUM ET MUSTELARUM.

Cùm victi, mures, mustelarum exercitu,
(Historia quorum in tabernis pingitur)
Fugerent, et arctos circum trepidarent cavos,
Ægrè recepti, tamen evaserunt necem.
Duces eorum, qui capitibus cornua 5
Suis ligârant, ut conspicuum in prælio
Haberent signum, quod sequerentur milites,
Hæsêre in portis, suntque capti ab hostibus;
Quos immolatos victor avidis dentibus
Capacis alvi mersit tartareo specu. 10
Quemcunque populum tristis eventus premit
Periclitatur magnitudo principum,
Minuta plebes facili præsidio latet.

FABULA V.

PHÆDRUS IN FABULARUM CENSORES.

Tu, qui, nasute, scripta destringis mea,
Et hoc jocorum legere fastidis genus,
Parvâ libellum sustine patientiâ,
Severitatem frontis dum placo tuæ.
En in cothurnis prodit Æsopus novis! 5
"Utinam nec unquam Pelii nemoris jugo
Pinus bipenni concidisset Thessala!
Nec ad professæ mortis audacem viam
Fabricâsset Argus opere Palladio ratem,
Inhospitalis prima quæ Ponti sinus 10
Patefecit, in perniciem Graiûm et Barbarûm.
Namque et superbi luget Æetæ domus,
Et regna Peliæ scelere Medeæ jacent;
Quæ, sævum ingenium variis involvens modis,
Illic per artus fratris explicuit fugam, 15
Hic cæde patris Peliadum infecit manus."
Quid tibi videtur? "Hoc quoque insulsum est," ais,
"Falsòque dictum; longè quia vetustior
Ægea Minos classe perdomuit freta,
Justoque vindicavit exemplo impetum." 20
Quid ergò possum facere tibi, lector Cato,
Si nec fabellæ te juvant, nec fabulæ?
Noli molestus esse omnino literis,
Majorem exhibeant ne tibi molestiam.
Hoc illis dictum est, qui stultitiâ nauseant, 25
Et, ut putentur sapere, cœlum vituperant.

FABULA VI.

VIPERA ET LIMA.

Mordaciorem qui improbo dente appetit,
Hoc argumento se describi sentiat.
  In officinam fabri venit vipera :
Hæc cùm tentaret, si qua res esset cibi,
Limam momordit. Illa contrà contumax, 5
"Quid me," inquit, "stulta, dente captas lædere,
Omne assuëvi ferrum quæ corrodere?"

FABULA VII.

VULPES ET HIRCUS.

Homo in periclum simul ac venit callidus,
Reperire effugium quærit alterius malo.
  Cùm decidisset vulpes in puteum inscia,
Et altiore clauderetur margine,
Devenit hircus sitiens in eundem locum : 5
Simul rogavit, esset an dulcis liquor,
Et copiosus ; illa fraudem moliens,
"Descende, amice, tanta bonitas est aquæ,
Voluptas ut satiari non possit mea."
Immisit se barbatus. Tum vulpecula 10
Evasit puteo, nixa celsis cornibus,
Hircumque clauso liquit hærentem vado.

FABULA VIII.

DE VITIIS HOMINUM.

Peras imposuit Jupiter nobis duas :
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
  Hâc re videre nostra mala non possumus ;
Alii simul delinquunt, censores sumus. 5

FABULA IX.

FUR ARAM COMPILANS.

Lucernam fur accendit ex arâ Jovis,
Ipsumque compilavit ad lumen suum.
Onustus sacrilegio cùm discederet,
Repentè vocem sancta misit religio;
" Malorum quamvis ista fuerint munera, 5
Mihique invisa, ut non offendar subripi,
Tamen, sceleste, spiritu culpam lues,
Olim cùm ascriptus venerit pœnæ dies.
Sed ne ignis noster facinori præluceat,
Per quem verendos excolit pietas deos, 10
Veto esse tale luminis commercium."
Ita hodie nec lucernam de flammâ deûm,
Nec de lucernâ fas est accendi sacrum.
  Quot res contineat hoc argumentum utiles,

Non explicabit alius, quàm qui reperit. 15
Significat primò, sæpe, quos ipse alueris,
Tibi inveniri maximè contrarios:
Secundò ostendit, scelera non irâ Deûm,
Fatorum dicto sed puniri tempore:
Novissimè interdicit, ne cum malefico 20
Usum bonus consociet ullius rei.

FABULA X.

HERCULES ET PLUTUS.

Opes invisæ meritò sunt forti viro,
Quia dives arca veram laudem intercipit.
Cœlo receptus propter virtutem Hercules,
Cùm gratulantes persalutâsset deos,
Veniente Pluto, qui Fortunæ est filius, 5
Avertit oculos. Causam quæsivit pater.
"Odi," inquit, "illum, quia malis amicus est,
Simulque objecto cuncta corrumpit lucro."

FABULA XI.

CAPELLÆ ET HIRCI.

Barbam capellæ cùm impetrâssent ab Jove,
Hirci mœrentes indignari cœperunt,
Quòd dignitatem fœminæ æquâssent suam:

"Sinite," inquit, "illas gloriâ vanâ frui,
Et usurpare vestri ornatum muneris, 5
Pares dum non sint vestræ fortitudinis."
Hoc argumentum monet, ut sustineas tibi
Habitu esse similes, qui sunt virtute impares.

FABULA XII.

GUBERNATOR ET NAUTÆ.

Cùm de fortunis quidam quereretur suis,
Æsopus finxit consolandi gratiâ.
Vexata sævis navis tempestatibus,
Inter vectorum lacrymas et mortis metum,
Faciem ad serenam subitò ut mutatur dies, 5
Ferri secundis tuta cœpit flatibus,
Nimiâque nautas hilaritate extollere.
Factus periclo, tum gubernator, sophus,
"Parcè gaudere oportet, et sensim queri,
Totam quia vitam miscet dolor et gaudium." 10

FABULA XIII.

HOMO ET COLUBRA.

Malis qui fert auxilium, post tempus dolet.
Gelu rigentem quidam colubram sustulit,
Sinuque fovit, contra se ipse misericors;

Namque ut refecta est, necuit hominem protinus.
Hanc alia cùm rogaret causam facinoris, 5
Respondit, "Ne quis discat prodesse improbis."

FABULA XIV.

VULPES ET DRACO.

Vulpes, cubile fodiens, dum terram eruit,
Agitque plures altiùs cuniculos,
Pervenit ad draconis speluncam ultimam,
Custodiebat qui thesauros abditos.
Hunc simul aspexit, "Oro, ut imprudentiæ 5
Des primùm veniam; deinde, si pulchrè vides,
Quàm non conveniens aurum sit vitæ meæ,
Respondeas clementer, quem fructum capis
Hôc ex labore, quodve tantum est præmium,
Ut careas somno, et ævum in tenebris exigas." 10
"Nullum," inquit ille; "verùm hoc a summo mihi
Jove attributum est." "Ergo nec sumis tibi,
Nec ulli donas quidquam?" "Sic fatis placet."
"Nolo irascaris, liberè si dixero;
Dîs est iratis natus, qui est similis tibi." 15
Abiturus illuc, quò priores abierunt,
Quid mente cæcâ miserum torques spiritum?
Tibi dico, avare, gaudium hæredis tui,
Qui thure superos, ipsum te fraudas cibo;
Qui tristis audis musicum citharæ sonum; 20
Quem tibiarum macerat jucunditas;

Obsoniorum pretia cui gemitum exprimunt:
Qui, dum quadrantes aggeras patrimonio,
Cœlum fatigas sordido perjurio;
Qui circumcidis omnem impensam funeris, 25
Libitina ne quod de tuo faciat lucrum.

FABULA XV.

PHÆDRUS DE FABULIS.

Quid judicare cogitet livor modò,
Licèt dissimulet, pulchrè tamen intelligo.
Quidquid putabit esse dignum memoriæ,
Æsopi dicet; si quid minùs arriserit,
A me contendet fictum quovis pignore: 5
Quem volo refelli jam nunc responso meo;
Sive hoc ineptum, sive laudandum est opus,
Invenit ille, nostra perfecit manus.
Sed exequamur cœptum propositi ordinem.

FABULA XVI.

NAUFRAGIUM SIMONIDIS.

Homo doctus in se semper divitias habet.
Simonides, qui scripsit egregium melos,
Quò paupertatem sustineret faciliùs,
Circumire cœpit urbes Asiæ nobiles,

Mercede acceptâ laudem victorum canens. 5
Hôc genere quæstûs postquàm locuples factus est,
Venire in patriam voluit cursu pelagio :
(Erat autem natus, ut aiunt, in Ceâ insulâ.)
Ascendit navem, quam tempestas horrida
Simul et vetustas medio dissolvit mari. 10
Hi zonas, illi res pretiosas colligunt,
Subsidium vitæ. Quidam curiosior,
" Simonide, tu ex opibus nil sumis tuis ? "
" Mecum," inquit, " mea sunt cuncta. Tunc pauci enatant ;
Quia, plures, onere degravati, perierant. 15
Prædones adsunt ; rapiunt, quod quisque extulit ;
Nudos relinquunt. Fortè Clazomenæ propè
Antiqua fuit urbs, quam petierunt naufragi.
Hìc literarum quidam studio deditus,
Simonidis qui sæpe versus legerat, 20
Eratque absentis admirator maximus,
Sermone ab ipso cognitum, cupidissimè
Ad se recepit ; veste, nummis, familiâ
Hominem exornavit. Cæteri tabulam suam
Portant, rogantes victum : quos casu obvius 25
Simonides ut vidit, " Dixi," inquit, " mea
Mecum esse cuncta ; vos quod rapuistis, perît."

FABULA XVII.

MONS PARTURIENS.

Mons parturibat, gemitus immanes ciens ;
Eratque in terris maxima expectatio ;
At ille murem peperit. Hoc scriptum est tibi,
Qui, magna cùm minaris, extricas nihil.

FABULA XVIII.

FORMICA ET MUSCA.

Formica et musca contendebant acriter,
Quæ pluris esset. Musca sic cœpit prior,
"Conferre nostris tu potes te laudibus?
Ubi immolatur, exta prægusto deûm ;
Moror inter aras, templa perlustro omnia ; 5
In capite regis sedeo, cùm visum est mihi ;
Et matronarum casta delibo oscula ;
Laboro nihil, atque optimis rebus fruor.
Quid horum simile tibi contingit, rustica?"
"Est gloriosus sanè convictus deûm, 10
Sed illi, qui invitatur, non qui invisus est.
Aras frequentas? nempe abigeris, cùm venis.
Supèr etiam jactas, tegere quod debet pudor,
Reges commemorans et matronarum oscula?
Nihil laboras? ideo, cùm opus est, nil habes. 15

Ego granum in hyemem cùm studiosê congero,
Te circa murum video pasci stercore.
Æstate me lacessis; cùm bruma est, siles.
Mori contractam cùm te cogunt frigora,
Me copiosa recipit incolumem domus. 20
Satis profectò retudi superbiam."
Fabella talis hominum discernit notas
Eorum, qui se falsis ornant laudibus,
Et quorum virtus exhibet solidum decus.

FABULA XIX.

SIMONIDES A DIIS SERVATUS.

Quantùm valerent inter homines literæ,
Dixi superiùs; quantus nunc illis honos
A superis sit tributus, tradam memoriæ.
Simonides idem ille, de quo retuli,
Victoris laudem cuidam pyctæ ut scriberet, 5
Certo conduxit pretio; secretum petît.
Exigua cùm frænaret materia impetum,
Usus poëtæ, ut moris, est licentiâ,
Atque interposuit gemina Ledæ sidera,
Auctoritatem similis referens gloriæ. 10
Opus approbavit; sed mercedis tertiam
Accepit partem: cùm reliqüum posceret,
"Illi," inquit, "reddant, quorum sunt laudis duæ.
Verùm ut ne iratè dimissum te sentiam,
Ad cœnam mihi promitte; cognatos volo 15

Hodie invitare, quorum es in numero mihi."
Fraudatus quamvis et dolens injuriâ,
Ne malè dimissus gratiam corrumperet,
Promisit. Rediit horâ dictâ; recubuit.
Splendebat hilare poculis convivium; 20
Magno apparatu læta resonabat domus.
Repentè duo cùm juvenes, sparsi pulvere,
Sudore multo diffluentes corpora,
Humanam supra formam, cuidam servulo
Mandant, ut ad se provocet Simonidem, 25
Illius interesse ne faciat moram.
Homo perturbatus excitat Simonidem.
Unum promôrat vix pedem triclinio,
Ruina camaræ subitò oppressit cæteros;
Nec ulli juvenes sunt reperti ad januam. 30
Ut est vulgatus ordo narratæ rei,
Omnes scierunt numinum præsentiam
Vati dedisse vitam, mercedis loco.

FABULA XX.

EPILOGUS AD EUTYCHUM.

Supersunt mihi quæ scribam, sed parco sciens;
Primùm esse ne tibi videar molestior,
Distringit quem multarum rerum varietas;
Dein si quis eadem fortè conari velit,
Habere ut possit aliquid operis residui. 5
Quamvis materiæ tanta abundet copia,

Labori faber ut desit, non fabro labor,
Brevitati nostræ præmium ut reddas, peto,
Quod es pollicitus; exhibe vocis fidem:
Nam vita morti propior est quotidie; 10
Et hôc minus perveniet ad me muneris,
Quo plus consumet temporis dilatio.
Si citò rem perages, usus fiet longior:
Fruar diutius, si celeriùs cœpero.
Languentis ævi dum sunt aliquæ reliquiæ, 15
Auxilio locus est: olim senio debilem
Frustrà adjuvare bonitas nitetur tua,
Cùm jam desierit esse beneficium utile,
Et mors vicina flagitârit debitum.
Stultum admovere tibi preces est, Eutyche, 20
Proclivis ultro cùm sis misericordiæ.
Sæpe impetravit veniam confessus reus;
Quantò innocenti justiùs debet dari?
Tuæ sunt partes; fuerant aliorum priùs;
Dein simili gyro venient aliorum vices. 25
Decerne quod religio, quod patitur fides,
Et gratulari me fac judicio tuo.
Excedit animus, quem proposuit, terminum;
Sed difficulter continetur spiritus,
Integritatis, qui, sinceræ conscius, 30
A noxiorum premitur insolentiis.
Qui sint, requiris? apparebunt tempore.
Ego, quondam legi quam puer, sententiam,
"Palam mutire plebeio piaculum est,"
Dum sanitas constabit, pulchrè meminero. 35

PHÆDRI FABULARUM

LIBER QUINTUS.

PROLOGUS AD PARTICULONEM.

Cùm destinâssem terminum operi statuere,
In hoc, ut aliis esset materiæ satìs,
Consilium tacito corde damnavi meum;
Nam si quis talis etiam est tituli appetens,
Quo pacto divinabit quidnam omiserim, 5
Ut illud ipsum cupiat famæ tradere,
Sua cuique cùm sit animi cogitatio,
Colorque proprius? Ergo non levitas mihi,
Sed certa ratio, causam scribendi dedit.
Quare, Particulo, quoniam caperis fabulis, 10
(Quas Æsopeas, non Æsopi nomino,
Nam is paucas ostendit, ego plures fero,
Usus vetusto genere, sed rebus novis,)
Quintum libellum dum tu Variæ perleges,
Hunc obtrectare si volet malignitas, 15
Imitari dum non possit, obtrectet licet.
Mihi parta laus est, quòd tu, quòd similes tui,
Vestras in chartas verba transfertis mea,

Dignumque longâ judicatis memoriâ.
Illiteratum plausum nec desidero. 20
Æsopi nomen sicubi interposuero,
Cui reddidi jampridem, quidquid debui,
Auctoritatis esse scito gratiâ;
Ut quidam artifices nostro faciunt sæculo,
Qui pretium operibus majus inveniunt novis, 25
Si marmori ascripserunt Praxitelen suo,
Myronem argento: plùs vetustis nam favet
Invidia mordax, quàm bonis præsentibus.
Sed jam ad fabellam talis exempli feror.

FABULA I.

DEMETRIUS ET MENANDER.

Demetrius, qui dictus est Phalereus,
Athenas occupavit imperio improbo.
Ut mos est vulgi, passim et certatim ruunt;
"Feliciter," subclamant. Ipsi principes
Illam osculantur, quâ sunt oppressi, manum, 5
Tacitè gementes tristem fortunæ vicem.
Quinetiam resides et sequentes otium,
Ne defuisse noceat, reptant ultimi;
In quîs Menander, nobilis comœdiis,
Quas, ipsum ignorans, legerat Demetrius, 10
Et admiratus fuerat ingenium viri,
Unguento delibutus, vestitu affluens,
Veniebat gressu delicato et languido:

Hunc ubi tyrannus vidit extremo agmine,
"Quisnam cinædus ille in conspectu meo 15
Audet venire?" Responderunt proximi,
"Hic est Menander scriptor." Mutatus statim,
"Nunquam," inquit, "homines specie ab externâ mihi
Dijudicandos esse nunc intelligo."

FABULA II.

CALVUS ET MUSCA.

Calvi momordit musca nudatum caput,
Quam opprimere captans, alapam sibi duxit gravem.
Tunc illa irridens, "Punctum volucris parvulæ
Voluisti morte ulcisci: quid facies tibi,
Injuriæ qui addideris contumeliam?" 5
Respondit, "Mecum facilè redeo in gratiam,
Quia non fuisse mentem lædendi scio:
Sed te, contempti generis animal improbum,
Quæ delectaris bibere humanum sanguinem,
Optem necare vel majore incommodo." 10
Hoc argumentum veniam donari docet,
Qui casu peccat. Nam, qui consilio est nocens,
Illum esse quâvis pœnâ dignum judico.

FABULA III.

HOMO ET ASINUS.

QUIDAM immolâsset verrem cùm sancto Herculi,
Cui pro salute votum debebat suâ,
Asello jussit reliquias poni hordei;
Quas aspernatus, ille sic locutus est,
"Tuum libenter prorsus appeterem cibum, 5
Nisi, qui nutritus illo est, jugulatus foret."
Hujus respectu fabulæ deterritus,
Periculosum semper vitavi lucrum.
Sed dicis, "Qui rapuêre divitias, habent."
Numeremus, agedum, qui deprênsi perierint; 10
Majorem turbam punitorum reperies.
Paucis temeritas est bono, multis malo.

FABULA IV.

SCURRA ET RUSTICUS.

PRAVO favore labi mortales solent,
Et, pro judicio dum stant erroris sui,
Ad pœnitendum rebus manifestis agi.
Facturus ludos, quidam dives, nobiles,
Proposito cunctos invitavit præmio, 5
Quam quisque posset ut novitatem ostenderet.
Venêre artifices laudis ad certamina,

Quos inter scurra, notus urbano sale,
Habere dixit se genus spectaculi,
Quod in theatro nunquam prolatum foret. 10
Dispersus rumor civitatem concitat:
Paulò antè vacua turbam deficiunt loca.
In scenâ verò postquam solus constitit,
Sine apparatu, nullis adjutoribus,
Silentium ipsa fecit expectatio. 15
Ille in sinum repentè demisit caput,
Et sic porcelli vocem est imitatus suâ,
Verum ut subesse pallio contenderent,
Et excuti juberent; quo facto, simul
Nihil est repertum, multis onerant laudibus, 20
Hominemque plausu prosequuntur maximo.
Hoc vidit fieri rusticus: "Non, meherculè,
Me vincet," inquit: et statim professus est,
Idem facturum meliùs se postridie,
Fit turba major. Jam favor mentes tenet, 25
Et derisuri, non spectaturi, sedent.
Uterque prodit. Scurra digrunnit prior,
Movetque plausus, et clamores suscitat.
Tunc simulans sese vestimentis rusticus
Porcellum obtegere, (quod faciebat scilicet,) 30
Pervellit aurem vero, quem celaverat,
Et cum dolore vocem naturæ exprimit.
Sed in priore quia nil compererant latens,
Acclamat populus, scurram multò similiùs
Imitatum; et cogit rusticum trudi foras. 35
At ille profert ipsum porcellum e sinu;

Turpemque aperto pignore errorem probans,
"En, hic declarat, quales sitis judices."
Adhuc supersunt multa, quæ possim loqui,
Et copiosa abundat rerum varietas; 40
Sed temperatæ suaves sunt argutiæ,
Immodicæ offendunt. Quare, vir sanctissime,
Particulo, chartis nomen victurum meis,
Latinis dum manebit pretium literis,
Si non ingenium, certè brevitatem approba, 45
Quæ commendari tantò debet justiùs,
Quantò poëtæ sunt molesti validiùs.

FABULA V.

DUO CALVI.

Invenit calvus fortè in trivio pectinem;
Accessit alter æquè defectus pilis:
"Eja," inquit, "in commune, quodcunque est lucri."
Ostendit ille prædam, et adjecit simul,
"Superûm voluntas favit; sed fato invido 5
Carbonem, ut aiunt, pro thesauro invenimus."
Quem spes delusit, huic querela convenit.

FABULA VI.

PRINCEPS TIBICEN.

Ubi vanus animus, aurâ captus frivolâ,
Arripuit insolentem sibi fiduciam,
Facilè ad derisum stulta levitas ducitur :
  Princeps tibicen notior paulò fuit,
Operam Bathyllo solitus in scenâ dare : 5
Is fortè ludis, non satis memini quibus,
Dum pegma rapitur, concidit casu gravi
Nec opinans, et sinistram fregit tibiam,
Duas cùm dextras maluisset perdere.
Inter manus sublatus, et multùm gemens, 10
Domum refertur. Aliquot menses transeunt,
Ad sanitatem dum venit curatio.
Ut spectatorum mos est, et lepidum genus,
Desiderari cœpit, cujus flatibus
Solebat excitari saltantis vigor. 15
Erat facturus ludos quidam nobiles ;
Et incipiebat Princeps ingredier. Eum
Adducit pretio, precibus, ut tantummodo
Ipso ludorum ostenderet sese die.
Qui simul advenit, rumor de tibicine 20
Fremit in theatro ; quidam affirmant mortuum,
Quidam in conspectum proditurum sine morâ.
Aulæo misso, devolutis tonitrubus,
Dî sunt locuti more translatitio.
Tunc chorus ignotum more docto canticum 25

Insonuit, cujus hæc fuit sententia,
"Lætare, incolumis Roma, salvo principe."
In plausus consurrectum est. Jactat basia
Tibicen; gratulari fautores putat.
Equester ordo stultum errorem intelligit, 30
Magnoque risu canticum repeti jubet.
Iteratur. Illìc homo meus se in pulpito
Totum prosternit; plaudit illudens eques;
Rogare populus hunc coronam existimat.
Ut verò cuneis notuit res omnibus, 35
Princeps, ligato crure niveâ fasciâ,
Niveisque tunicis, niveis etiam calceis,
Superbiens honore divinæ domûs,
Ab universis capite est protrusus foras.

FABULA VII.

OCCASIO DEPICTA.

Cursu volucri pendens in novaculâ,
Calvus, comosâ fronte, nudo corpore,
Quem si occupâris, teneas, elapsum semel
Non ipse possit Jupiter reprehendere,
Occasionem rerum significat brevem. 5
Effectus impediret ne segnis mora,
Finxêre antiqui talem effigiem temporis.

FABULA VIII.

TAURUS ET VITULUS.

Angusto in aditu taurus luctans cornibus,
Cùm vix intrare posset ad præsepia,
Monstrabat vitulus, quo se pacto plecteret:
"Tace," inquit; "antè hoc novi, quam tu natus es."
Qui doctiorem emendat, sibi dici putet. 5

FABULA IX.

VENATOR ET CANIS.

Adversus omnes fortis veloces feras
Canis, cùm domino semper fecisset satis,
Languere cœpit annis ingravantibus.
Aliquando objectus hispidi pugnæ suis,
Arripuit aurem, sed cariosis dentibus 5
Prædam dimisit. Hìc tum venator dolens
Canem objurgabat; latrans cui contrà senex,
"Non me destituit animus, sed vires meæ;
Quod fuimus, lauda, si jam damnas, quod sumus."
Hoc cur, Philete, scripserim, pulchrè vides. 10

REMARKS

ON

IAMBIC VERSE.

Iambic Verse is so called from the foot *Iambus*, which predominates therein.

Of this verse there are two kinds;—one, distinguished by the quantity or number of the feet; the other, by the quality of the feet employed.

Of that, distinguished by the quantity of the feet, there are three species;—the Dimĕter or Quaternarius, of four feet; the Trimĕter or Senarius, of six feet; and the Tetramĕter or Octonarius, of eight feet.

The reason of these names, Dimĕter, Trimĕter, and Tetramĕter, is that, among the Greeks, from whom these names are derived, two feet, in this verse, were considered only as one measure, it having been usual, in reciting the lines, to make a short pause at the termination of every second foot, and to lay an emphasis on its final syllable.

Of that, distinguished by the quality of the feet, there are two species: the one Pure, or composed wholly of *Iambi;* the other, Mixed, or having certain *other feet* intermingled.

The Fables of Phædrus are Trimĕter, of the Mixed species, that is, they consist of *six* feet, and are not confined to the Iambus.

Originally the Iambus was the only foot admitted, and the Cæsūra usually took place after the fifth half foot. But this, the Pure Iambic, was rarely used, and Spondees were introduced in the odd (first, third, and fifth) places, and each of these had indifferently a Spondee or Iambus, except the fifth, which, to make the cadence more grave, was generally a Spondee.

The admission of the Spondee was not the only innovation; the Tribrach, since two short syllables are equal to one long, was frequently used, instead of the Iambus, in every place, except the last. Again, the Anapæst and Dactyle, being each of equal length with the Spondee, were allowed in the odd places, and sometimes a Proceleusmatĭcus was found in the first place.

What has thus far been said, applies particularly to Tragic Iambic Verse.

In Comedy, Satire, and Fable, the Poets allowed themselves much greater latitude. They admitted the Iambus, Spondee, Dactyle, Anapæst, and Tribrach in every place, except the last, which was always an Iambus.

The following feet are found in Mixed Iambic Verse.

Iambus, one short and one long,	-	as	*fĕrīs.*
Spondee, two long, - - -		"	*pōssūnt.*
Tribrach, three short, - - -		"	*făcĕrĕ.*
Dactyle, one long and two short,	-	"	*cōrpŏrĕ.*
Anapæst, two short and one long,	-	"	*căpĭūnt.*
Proceleusmatic, four short, - -		"	*ăbĭĕtĕ.*

A Scale of Mixed Trimĕter Iambic Verse, adapted to the Fables of Phædrus.

	1st.	2d.	3d.	4th.	5th.	6th.
1.	⏑ —	⏑ —	⏑ —	⏑ —	*⏑ —	⏑ —
2.	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ —
3.	— —	— —	— —	— —	†— —	⏑ —
4.	⏑ ⏑ —	⏑ ⏑ —	⏑ ⏑ —	⏑ ⏑ —	⏑ ⏑ —	⏑ —
5.	— ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	*— ⏑ ⏑	⏑ —
6.	⏑ ⏑ ⏑ ⏑					⏑ —

1. An Iambus is admitted in any place.
2. A Tribrach " " " " except the last.
3. A Spondee " " " " " "
4. An Anapæst " " " " " "
5. A Dactyle " " " " " "
6. A Proceleusmatic is found only in the first place.

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* The Dactyle and Iambus are not often found in the fifth place in Tragedy.

† A Spondee is found in the fifth place more often than any other foot.

The following is the Method of Scanning Iambic Verses.

1st.	2d.	3d.	4th.	5th.	6th.
Æsŏ-	pŭs aŭc-	tŏr quām	mātĕrĭ-	ām rē-	pĕrĭt.
Hānc ĕgŏ	pŏlĭ-	vī vēr-	sĭbŭs	sēnā-	rĭĭs.
Ēt quōd	prŭdēn-	tī vī-	tām cōn-	sĭlĭŏ	mŏnĕt.
Fĭctŭs	jŏcā-	rī nŏs	mĕmĭnĕ-	rint fā-	bŭlæ.
Pătĕr Hēr-	cŭlĕ tŭ-	ŭs īn-	quīt mălĕ-	dixĭt	mĭhĭ.
Ălĭ 'ŏnĕ-	rānt săx-	is quī-	dām cōn-	trā mĭsĕ-	rĭtĭ.
Sŭpĕr ĕtĭ-	ām jăc-	tās tĕgĕ-	rĕ quōd	jŭbĕt	pŭdŏr.
Vĭs ĕt	nĕquĭtĭ	ă quĭd-	quĭd ŏp-	pūgnānt	rŭĭt.
Clĭtĕl-	lās ĭm-	pŏsĭtŭ-	rūm vĭc-	tŏrĕm	pŭtās.
Călŭm-	nĭā-	tŏr ăb ŏ-	vĕ cūm	pĕtĕrĕt	cănĭs.
Nūnqu 'ĕst	fĭdē-	lis cūm	pŏtēn-	tĕ sŏcĭ-	ĕtās.
Măl 'ăf-	fĭcĭē-	tŭr sĭ	quĭs quăr-	tām tĕtŭ-	gĕrĭt.
Hăc rē	prŏbā-	tŭr īn-	gĕnĭŭm	quāntūm	vălĕt.
Nĭhĭl ă-	gĕrĕ quōd	nōn prō-	sĭt fā-	bĕll 'ăd-	mŏnĕt.

NOTES.

BOOK I.

Phædrus, a writer distinguished for the purity, elegance, and simplicity of his style, was by birth a Thracian, and a freed-man of the Emperor Tiberius. His works consist of five books of Fables in Iambic verse, translated from, or rather written in imitation of, those of Æsop. His writings remained for a long time buried in oblivion, but were at last discovered in the library of St. Remi at Paris, and were first published at the end of the sixteenth century.

Little is known concerning the life of Phædrus, but it may be inferred from several passages in his works, that he was severely persecuted by Sejānus, the designing favorite of the emperor, because this depraved minister imagined, that he was satirized in the encomiums, which the poet every where pays to virtue.

Prologue.

1. Æsōpus: a Phrygian philosopher, who lived about five hundred years before the Christian era. His condition was mean, that of a slave, and his body remarkably deformed; but the charms of his wit soon wore off the bad impressions these might give, insomuch that he

lived in the highest esteem with his contemporaries. Æsop excelled all the writers of antiquity in the mode of giving instruction by allegories. The fables of Phædrus, as well as of others, are ascribed to him as the original author.—*Æsōpus . . . senariis:* the construction is, *Ego polivi senariis versibus hanc materiam quam Æsopus auctor reperit.—Materiam:* 'the matter, the materials.' *Rēpĕrit:* the first syllable of this word is made long by the figure *Diastŏle.* Gr. 274, 6.

2. *Versĭbus senariis:* 'in verses of six feet;' *or* 'in Iambic verses.'

3. *Dos:* 'the use.'

4. *Vitam . . . monet:* 'it directs human life.'

5. *Calumniāri . . . fabŭlis:* the construction is, *autem si quis voluerit calumniari, quòd non tantùm feræ,* sed *arbores loquantur, meminerit nos jocari fictis fabulis.—Calumniāri:* 'to cavil.'

Fable I.

2. *Siti:* the ablative sing. of *sitis.* Gr. 50, Exc. 1.—*Superior:* 'higher up the stream.'

3. *Fauce impŏbâ:* 'by his ravenous appetite.'

4. *Latro:* 'the wolf, the robber.'—*Intŭlit:* 'invented.'

6. *Lanĭger:* 'the lamb;' *dixit* understood.

7. *Quí:* 'how'—'in what manner.' Gr. 83.—*Quæso:* defective verb. Gr. 150.

8. *Ad meos haustus:* 'to my draughts'—to this part of the stream where I am drinking.

13. *Correptum: agnum* understood.

15. *Fictis causis:* 'under feigned pretences.'

Fable II.

1. *Athēnæ:* Athens, a celebrated city of Greece, founded by Cecrops, a native of Egypt, about 1556 years before the Christian era. The city was governed by kings during 486 years, but the monarchical form of government being at length abolished, the supreme power was vested in magistrates called Archons, who were chosen from the people. By this democracy the state was governed when the events happened which occasioned this fable.

2. *Procax:* 'encroaching.'—*Civitātem miscuit:* 'threw the government of the city into confusion.'

3. *Frænum . . . pristĭnum:* 'the ancient rein of discipline.'—*Licentia:* 'licentiousness, unbridled freedom.'

4. *Hinc . . . partĭbus:* 'upon this different parties conspiring in factions.'

5. *Arcem:* 'the citadel, the supreme power.'—*Tyrannus:* 'master of the government;' this word does not always signify a cruel or despotic monarch, but sometimes a good king, and sometimes an usurper.—*Pisistrātus:* an eloquent and brave Athenian, the son of Hippocrātes. Although Solon and Lycurgus strenuously opposed his ambitious designs, yet by his artifice and popularity he made himself master of the government of his country. Soon after his elevation to the supreme power, conspiracies were formed against him; and in order to keep the people quiet, and reconcile them to the governor of their city, Æsop delivered the following fable. Though he was thus assisted by the philoso-

pher, the opposers of Pisisträtus succeeded in their endeavors to banish him from Athens, but he was shortly restored to power: he was, however, a second time obliged to fly from his country; and such was the diversity of his fortune, that after having passed eleven years in an obscure retreat in Eubœa, he was again acknowledged as the sovereign of the city, and held the supreme power till his death.

6. *Attĭci:* 'the inhabitants of Attĭca, the Athenians.'

7. *Non . . . ille:* Pisisträtus governed with great moderation and clemency. He was, moreover, considerably learned himself, and a great encourager of learned men. He was the first who gave a correct and perfect edition of Homer's works, which before were dispersed in detached pieces, without order or connexion.

8. *Insuëtis:* for *insuētis*, by the figure *Diærēsis.* Gr. 274, 4.

9. *Rētŭlit:* the first syllable lengthened by *Diastŏle.*

11. *Jove:* the ablative case of *Jupĭter*, the name of the chief of the gods.

12. *Vi:* 'by the exercise of authority.'

13. *Pater dcōrum:* 'Jupiter.'

16. *Diŭtius:* the comparative degree of *diu.* The second syllable of this word, which is usually long, is here short.

17. *Una:* *ranārum* is understood.

18. *Explorāto:* the log of wood, which Jupiter had given them for a king, 'having been closely examined.'

21. *Inquinâssent:* a contraction of *inquinavissent*, by the figure *Syncŏpe.*

22. *Alium . . . Jovem:* the construction is, *Misêre* legatos *ad Jovem rogantes alium regem.*

23. *Inutĭlis:* 'good for nothing.'

26. *Fugĭtant:* 'endeavor to avoid.'

27. *Mercurio:* 'to Mercury;' this deity, who was the son of Jupiter and Maia, is said to have been employed by the other gods as a messenger.—*Mandāta . . . succurrat:* 'a message to Jupiter, to entreat him to succor them in their distress.'

29. *Vestrum . . . bonum:* 'your good fortune.'

30. *Malum perferte: per* in composition generally signifies entirely, very much, perfectly; this expression therefore signifies, 'bear your misfortune with patience till it is ended.'—*Ait: Æsōpus* is here understood.

31. *Hoc . . . malum:* 'this evil,' the restraints which Pisistrătus has now placed on your liberty.

Fable III.

1. *Ne . . . prodĭdit:* the construction is, *Æsōpus prodidit hoc exemplum nobis, ne libeat* cuidam *gloriari alienis bonis quin potiùs* libeat illi *degere vitam suo habitu.*—*Aliēnis bonis:* 'in the advantages of others.'

2. *Suo . . . habĭtu:* 'in his own station.'

3. *Hoc exemplum:* 'this example, this fable.'

5. *Pennas:* 'the feathers.'

6. *Suos:* 'the birds of his own kind, jackdaws.'—*Deinde:* in two syllables by *Synærĕsis.* Gr. 273, 3.

9. *Fugant: eum* is here understood.—*Malè mulctātus:* 'severely punished.'

11. *Tristem . . . notam:* 'a sad mark of disgrace.'

12. *Quidam: inquit* understood.—*Ex illis: graculis*

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13. *Nostris . . . sedĭbus :* 'with our station.'

15. *Nec . . . expertus esses :* 'you would neither have experienced.'

FABLE IV.

1. *Alĭēnum :* 'that which belongs to another.'

2. *Carnem :* 'a piece of flesh.'

3. *Lymphārum in specŭlo :* 'in the watery mirror.'

4. *Alio : cane* understood.—The *m* in *prædam* is preserved from elision, and the vowel before it shortened; the line may be thus scanned,

ălĭām | quĕ præ- | dăm ăb ă- | lĭō | fĕrrī | pŭtāns.

5. *Decepta avidĭtas : est* understood : 'his greediness was disappointed.'

7. *Nec . . . adeò potuit :* 'and after all was not able.'—*Attingĕre : cibum* understood.

FABLE V.

1. *Fidēlis :* 'binding.'—*Potente : homĭne* is here understood.—*Sociĕtas :* 'an alliance.'

2. *Proposĭtum :* 'proposition, assertion, or maxim.'

3. *Patiens ovis injuriæ :* 'a sheep patient under cruelty.'

5. *Vasti corpŏris :* 'of a vast size.'

6. *Partĭbus factis :* 'the stag being divided into four shares.'

7. *Primam : partem* understood.—*Quia :* the *a*, in this word, which is usually short, is in this place long; the line may be scanned thus,

ĕgŏ prī- | mām tōl- | lō nō- | mĭnōr | quĭā | lĕō.

9. *Quia plùs valeo :* 'because I am more powerful than you.'—*Me sequētur :* 'shall be my property.'

10. *Malo afficiētur :* 'he shall severely suffer for it.'

Fable VI.

1. *Persōnam tragĭcam :* 'a tragedian's mask.' In the representation of plays among the ancients, each actor appeared upon the stage with a mask, which was an entire head, covering completely that of the performer.

2. *O quanta species :* 'O how beautiful an appearance.'

Fable VII.

Lupŭs et gruis : *grus* is the usual form of the nominative ; *gruis* is the ancient form, and is seldom used.

1. *Merĭti :* 'for a friendly action.'—*Desiděrat :* 'expects.'

2. *Bis peccat :* 'is guilty of a double error.'

3. *Deinde :* 'secondly ;' this word is of two syllables by the figure *Synærēsis*, and in verse this is usually the case.—*Jam :* 'when he has assisted them.'

5. *Singŭlos :* 'the other animals one by one.'

6. *Illud . . . malum :* 'the bone.'

7. *Jurejurando : lupi* understood.

8. *Gulæ : lupi* is here understood.—*Credens colli longitudĭnem :* 'venturing her long neck.'

9. *Periculōsam :* 'dangerous to herself.'—*Fecit medicīnam :* 'wrought a cure.'

10. *Pro quo :* 'for which action.'

11. *Inquit : lupus* understood.

Fable VIII.

1. *Sibi . . . versĭbus :* the construction is, *Ostendamus*

paucis versibus esse stultum non cavere sibi, et dare consilium aliis.—*Sibi non cavēre:* 'not to take care of one's self.'

5. *Cessârunt:* a contraction of *cessavērunt* by the figure *Syncŏpe*, Gr. 275, 5.

8. *Lepus: ait* understood.—*Semianĭmus:* this word is contracted into four syllables by *Synærēsis:* the line may be scanned thus,

lĕpūs | sēm'ănĭ- | mūs mōr- | tĭs īn | sōlā- | tĭō.

Mortis in solatio: 'as some consolation in her own death.'

9. *Secūrus:* 'thinking yourself safe.'

Fable IX.

1. *Semel innotuit:* 'has once become notorious'

2. *Amittit fidem:* 'gains no credit.'

4. *Arguēbat . . . crimĭne:* 'accused the fox of the crime of theft.' Rule XXIII. Obs. 2.

7. *Perorâssent:* for *peroravissent.*

9. *Tu: lupe* is understood.

10. *Te: vulpes* is understood.—*Pulchrè negas:* 'you plausibly deny.'

Fable X.

1. *Virtūtis . . . gloriam:* 'a coward, vainly boasting of his valor.'

2. *Ignōtos:* 'those who do not know him.'—*Derisui:* 'a jest:' governed by *est.* Rule XXII.

3. *Asello:* abl. absol. with *existente* understood by Rule LXII. Obs. 3.—*Comite* agrees in case with *asello* by Rule I.

5. *Insuētā voce:* 'with his strange braying.'

6. *Fugientes: feras* is here understood.—*Ipse:* 'he, the lion.'—*Auritŭlus:* 'the long-eared ass.'

7. *Novo . . . miracŭlo:* 'by a strange prodigy;' as the ass was concealed in a bush, the other beasts could not tell whence the unusual sound they heard proceeded.

9. *Exĭtus notos:* 'their usual ways of escape.'

12. *Vocem premĕre:* 'to cease braying.'—*Ille: ait* is understood.

13. *Qualis . . . meæ:* 'what do you think of the service which my voice has rendered you?'

15. *Anĭmum:* 'cowardly spirit.'

Fable XI.

1. *Laudātis . . . narratio:* the construction is, *Hæc narratio exerit* ea, *quæ contempseris, sæpe inveniri utiliora laudatis.—Laudātis:* than those things, which you commend; 'than the things commended.'

6. *Vitupĕrat:* 'finds fault with.'

7. *Venantûm:* for *venantium hominum.*

9. *Elūsit:* 'baffled.'—*Ferum: ferus* is often used substantively by Phædrus for *fera.*

10. *Retentis . . . cornĭbus:* 'stopped by his horns being entangled in the boughs of the trees.'

12. *Vocem hanc:* 'this speech, these words.'

15. *Et . . . habuĕrint:* the construction is, *Et quantum luctûs* (Rule VIII.) ea *habuerint, quæ laudâram.*

Fable XII

1. *Gaudent:* 'are pleased.'—*Subdŏlis:* 'artfully contrived to deceive.'

2. *Ferè:* 'for the most part.'

3. *Cùm . . . arbŏre:* the construction is, *Cùm corvus, residens celsâ arbore, vellet comesse caseum raptum de fenestrâ.*

6. *Qui . . . est nitor:* 'how great is the elegance!'

8. *Vocem:* 'a musical voice.—*Prior: te* is here understood.

9. *Ille:* 'the crow.'—*Vocem ostendĕre:* 'to give the fox a proof of the melody of his voice.'

12. *Corvi . . . stupor:* that is, *corvus stupĭdus,* 'the stupid crow.

13. *Re:* 'fable.'

14. *Virtūte:* 'strength.'

Fable XIII.

1. *Malus . . . sutor:* 'a bungling cobbler.'

2. *Medicīnam . . . facĕre:* 'to practise physic.'—*Ignōto . . . loco:* 'in a place where he was a stranger.'

3. *Antidŏtum:* a medicine, which counteracts the effect of poison.

4. *Verbōsis . . . strophis:* 'by means of canting tricks.'

5. *Hìc:* 'at this time.'—*Morbo confectus gravi:* 'suffering under a violent disease.'

6. *Ejus:* 'his skill.'

7. *Fusâ . . . præmio:* the construction is, *Dein aquâ fusâ simulans se miscere toxicum antidoto illius, jussit ipsum bibere hoc, posito præmio.*

9. *Ipsum:* 'the pretended physician.'—*Posĭto præmio:* 'a reward being offered him.'

10. *Timōre mortis:* 'through fear of death.' This pretended physician, supposing that the king had really

mixed poison with the medicine he had given him, and knowing that his antidote could not counteract its effect, when he was commanded to drink the mixture, was obliged to save his life by acknowledging his ignorance.

11. *Non . . . nobĭlem:* the construction is, *Se factum* esse *medicum non ullâ prudentiâ artis, verùm* se factum esse *nobilem stupore vulgi.*—*Prudentiâ:* 'knowledge.'

13. *Hæc: verba* understood.

14. *Quantæ putātis esse vos dementiæ:* 'how mad must you think yourselves!'

15. *Capĭta vestra:* 'your lives.'

16. *Cui: illi* is understood before *cui.*

18. *Quorum . . . est:* 'from whose folly the profit of impudence is derived'—'impudence has profit.'—*Impudentiæ* governed by *est* by Rule XVII. *Est* taken for *Habeo*, &c.

Fable XIV.

1. *In principātu commutando:* 'in changing the government.'

3. *Id:* 'that this assertion.'

7. *Ille:* 'the ass;' *ait* is here understood.—*Lentus:* 'in no great haste.'

9. *Negāvit:* 'said that the conqueror would not.'—*Ergò: asinus respondit* is here understood.—*Quid refert mea:* Rule XXIX. Exc. 1. 2d part, and Obs. 1.

Fable XV.

1. *Luĕre pœnas malefĭcī:* 'to suffer punishment for their wickedness.'—*Malefĭcī:* for *maleficii*, by the figure *Apocŏpe*, Gr. 275, 6.

2. *Calumniātor . . . contendĕret:* the construction is, *Cùm canis calumniator peteret ab ove panem, quem contenderet se commodâsse* ovi.—*Calumniātor:* 'a false accuser.'

4. *Unum:* 'one piece of bread.'

5. *Debēri:* 'was owing.'

Fable XVI.

1. *Habent insidias:* 'are treacherous.'—*Blanditiæ:* 'the smooth speeches.'

3. *Altĕram: canem* understood.

5. *Reposcenti: alteri cani* understood.

8. *Hoc: tempore* is understood.

9. *Turbæ:* 'young ones.'

10. *Cedam loco:* 'I will give up the kennel.'

Fable XVII.

1. *Non modò . . . caret:* 'is not only without.'

5. *Sed . . . contingĕrent:* the construction is, *Sed rupti periêre priùs quàm contingerent* corium, *quod petierant.*

Fable XVIII.

2. *Ignāvis etiam:* 'even to cowards.'

3. *Annis:* 'with old age.'

4. *Spirĭtum extrēmum trahens:* 'at the point of death.'

5. *Fulmineis . . . dentĭbus:* 'with fierce tusks.'

8. *Corpus: leonis* is here understood.

10. *Ille:* 'the lion;' *ait* understood.—*Fortes: feras* understood.

12. *Bis videor mori:* this was an usual way of speaking

among the Romans, to express great anguish, and is therefore very aptly put into the mouth of the lion, to express his indignation.

Fable XIX.

3. *Tibi . . . purgo domum :* 'clear your house.'

4. *Facĕres : hoc* is understood.

5. *Gratum : mihi* is understood.—*Supplĭci : tibi* is understood.

7. *Rosūri sunt : mures* is understood.

8. *Noli . . . mihi :* 'do not place this pretended service to my account.'

9. *Imprŏbam :* 'the deceitful weasel.'

10. *In se :* 'against themselves.'

11. *Quorum . . . imprudentĭbus :* 'whose services are profitable to themselves alone, and who boast before the simple of their pretended public merit.'

Fable XX.

1. *Liberālis : homo* is here understood.

2. *Irrĭtos tendit dolos :* 'lays snares in vain.'

4. *Capi :* 'be bribed.'

6. *Pro re domĭni :* 'to preserve the property of my master.'

Fable XXI.

1. *Perit :* 'is ruined.'

4. *Natos suos :* 'her offspring.'

10. *Jacuit :* 'she lay dead :' *jaceo* is for the most part used of those who perish by a violent death.

Fable XXII.

1. *Consilia prava :* 'insidious advice.'

3. *Canes . . . est:* the construction is, *Traditum est canes bibere e flumine Nilo currentes, ne rapiantur a corcodilis.*—This circumstance, with relation to the dogs, is mentioned by Pliny, in his Natural History, as an undoubted truth.—*Nilo:* 'the Nile;' a river of Egypt, famous on account of its annually overflowing the country, and thereby rendering it the most fertile region in the world.

4. *Corcodīlis: cōrcŏdīlus* is put for *crŏcŏdīlus* by the figure *Metathĕsis*, or more probably *corcodīlus* is the original word, and *crocodīlus* a corruption. The line may be scanned thus,

ā cōr- | cŏdī- | lĭs nē | răpĭān- | tūr trā- | dĭt'ēst.

In many editions *crocodilis* is found, but the verse will not admit it:

ā crŏ- | the first foot being a *trochæus*, which is not admitted in Iambic verse.

6. *Quamlibet lambe otio:* 'lap at your leisure as much as you please.'

8. *Ille:* 'the dog;' *inquit* understood.

9. *Nisi . . . meæ:* the construction is, *Nisi scirem te esse cupidum meæ carnis* (Rule X).

Fable XXIII.

1. *Nulli* (Rule XVII. 4 & Rule XXXI.) *nocendum: nobis est* understood; 'we must not injure any person.'

2. *Mulctandum: esse* is understood.

4. *Illi:* 'before her.'

7. *Revocásset:* for *revocavisset;* 'had invited in her turn.'—*Intrīto:* 'minced.'

Fable XXIV.

1. *Res :* 'fable.'—*Esse conveniens potest :* 'may be applied.'

2. *Qui : iis* is understood before *qui.*

4. *Violârat . . . manes deos :* 'he had committed sacrilege against the shades of the dead.' *Manes* is a term, which the Romans applied to the souls of men after their separation from the body; they imagined that they immediately became deities, and presided over places of burial and the monuments of the dead. Hence the words *Diis manĭbus* were always engraven on their tombs, and to molest the ashes of the dead was considered a heinous offence against the infernal deities.

6. *Sanctæ religiōni :* 'to the sacred religion,' against which he had offended.

8. *Quem . . . locūtus :* the construction is, *Super quem vulturius stans fertur locutus* esse.

9. *Merĭtò jaces :* 'you deservedly perish.'

10. *Regāles :* 'splendid, great.'

Fable XXV.

1. *Quamvis sublīmes :* 'all men, however high their station.'

2. *Docĭli . . . solertiæ :* 'to a quick invention.'

4. *Nido : in* is here understood.

5. *Mater :* 'the mother of the cubs, the old fox.'

7. *Contempsit illa :* 'the eagle attended not to her request.'—*Ipso loco :* 'by the peculiar nature and situation of the place.'

8. *Ardentem facem :* 'a lighted brand.'

10. *Sangŭĭnis :* 'of her cubs.'

11. *Suos :* 'her own young ones.'

Fable XXVI.

1. *Labōrant :* 'suffer.'

4. *Aliâ : raná* is here understood.

7. *Est : rana ait* understood.

8. *Qui :* 'the bull which.'

10. *Proculcātas obtĕret :* 'will trample us frogs to death.'

11. This line may be scanned thus,

ĭtă căpŭt | ād nōs- | trūm fŭrŏr | ĭllō- | rūm pēr- | tĭnēt.

Fable XXVII.

3. *Milŭum :* for *milvum* by *Diærĕsis.*

5. *Raptor :* 'the bird of prey, the kite.'

7. *Quare : milŭus ait* understood.

8. *Icto fœdĕre :* 'a treaty being made.'

9. *Tutas præstem :* 'may undertake to protect.'

11. *Singŭlas : columbas* is understood; 'one after the other;' *vesci* has here an accusative after it, instead of the ablative: See Adam's Lat. Gr. R. 21, Obs. 2.

13. *Una : columba inquit* is understood; this line is thus scanned,

Dē rĕlĭ- | qŭīs | tūnc ŭ- | nă mĕrĭ- | tō plēc- | tĭmūr.

BOOK II.

Prologue.

1. *Continētur :* 'consists of.'—*Genus :* 'the manner of writing.'

2. *Quærĭtur :* 'is aimed at.'

4. *Acuat . . . sese :* 'may exert itself still more.'

5. *Narranti : mihi* is understood.

6. *Servet proposĭtum suum :* 'answers the end proposed.'

7. *Re :* 'for its own sake.'

8. *Equĭdem :* 'for my part.'—*Senis : Æsopi* is understood.

9. *Alĭquid interponĕre :* 'to insert any thing of my own.'

11. *Accipias* : *ut* is understood.

13. *Verbōsa :* 'tedious.'

14. *Attende :* 'observe.'

Fable I.

3. *Per te :* 'of your own accord, by force.'

5. *Est deductus :* 'came as he was travelling on.'

6. *Retŭlit retro pedem :* 'drew back ;' a pleonasm, for the sense is complete without *retro*. *Re*, in *retŭlit*, usually short, is here made long by the figure *Diastŏle*. The line may be scanned thus,

Fĕrō | quē vī- | sō rē- | tŭlīt | rētrō | pĕdēm.

7. *Ille :* 'the lion.'—*Non est quod timeas :* 'you have nothing to fear.'

8. *Et . . . tolle:* the construction is, *Et audacter tolle* partem, *quæ pars debetur tuæ modestiæ.*

9. *Tergŏre:* 'the carcase of the bullock.'

10. *Homĭni ut accessum daret*; 'that the man might approach without fear.'

Fable II.

1. *Vehementis:* 'of an enraged, mad.'

2. *Malefĭco: cani* is understood.

4. *Æsōpus: ait* is here understood.

7. *Plures allĭcit:* 'tempts more to do the same.'

Fable III.

1. *In sublīmi quercu:* 'on the top of an oak.'

2. *Mediâ: quercu* is understood.

3. *Ad imam:* 'at the bottom of the tree.'

4. *Fortuītum . . . contubernium:* 'the accidental neighbourhood;' *contubernium* is a military word, and properly signifies a company of soldiers under a serjeant, and living together in the same tent: for every *century* was divided into *contubernia* or companies of ten, who lived together in the same tent, under one officer. By degrees, this word came to signify almost any kind of affinity, as here, 'an affinity of habitation.' This line may be scanned thus,

Tūm fōr- | tŭī- | tūm fē- | lĭs cōn- | tŭbēr- | nĭūm.

8. *Quotīdie:* the antepenultimate syllable of this word is generally short, but here it is long: the line may be thus scanned,

Nām fŏdĕ- | rĕ tēr- | rām quōd | vĭdēs | quōtī- | dĭē.

9. *Aprum insidiōsum :* 'that the treacherous pig.' *Aper* is of the common gender, and one of that class of nouns, which are called *Epicene* or *Promiscuous* ; hence, although it here signifies a sow, an adjective in the masculine gender is used with it : See Adams' Lat. Gram. page 19. Obs. 1st, Stereotype ed.

10. *Plano : solo* is understood.—*Ut . . . facĭlè . . . opprĭmat :* 'that she may easily seize.'

11. *Terrōre offūso :* 'terror being excited in the eagle.'

18. *Suspenso pede :* 'softly.'

20. *Prospĭcit :* 'she looks forth as if apprehensive of danger.'

21. *Ruīnam :* 'the fall of the oak.'

23. *Quid multa : dicam* is here understood ; 'in short.'—*Cum suis :* 'with their young ones.'

24. *Præbuĕrunt :* the penult of this word is made short by the figure *Systŏle :* the line may be scanned thus,

Fēlī | qu'ēt cătŭ- | lis lār- | gām præ- | bŭĕrūnt | dăpēm.

26. *Stulta credulĭtas* : 'the foolishly credulous.'

Fable IV.

1. *Quædam . . . natio :* 'a certain set.'

2. *Trepĭdè :* 'in a hurry.'—*Occupāta in otio :* 'busy about nothing.'

3. *Gratìs :* 'to no purpose.'—*Multa agendo nihil agens :* 'performing nothing, although employed about many things.'

5. *Hanc : nationem* is here understood.

6. *Verá fabellá :* 'by a true story.' *Fabella* or *fabŭla*, among the Romans, seems to have been of similar import with *story* among us. Used simply or without any epithet, it commonly means a fiction.—*Pretium est opĕræ :* 'it is worth your while.'

7. *Cæsar Tiberius :* Tiberius, the emperor of Rome, and the successor of Augustus. The first twelve Roman emperors were distinguished by the appellation of Cæsar, from the name of Julius Cæsar, whom they succeeded.—*Neapŏlim :* Neapŏlis, a city of Campania, in Italy, was anciently known by the name of Parthenŏpe, and is now called Naples.

8. *In Misenensem villam suam* : 'to his country seat on mount Misēnus or Misēno;' this mount is on the coast of Campania, and derives its name from Misēnus, a son of Æŏlus, who is said to have been buried there.

9. *Monte summo :* 'on the top of the mountain.—*Luculli manu :* 'by the direction of Lucullus,' a brave but luxurious Roman general, born about 115 years before the Christian era.

10. *Prospectat . . . prospĭcit : prospecto* signifies to view an object at a distance ; *prospicio* to have a near view of it.—*Sicŭlum mare :* 'the Sicilian sea,' which separates Sicily from Italy.—*Tuscum mare :* 'the Tuscan sea,' a part of the Mediterranean, which washes the coast of Etruria.

11. *Alticinctis :* 'active ;' the words composing this, *(altè* and *cinctus,)* in their primary signification, denote being girded round on high ; but as persons, who are actively employed, generally tie their dress round the higher part of the body, the expression metaphorically signifies 'active, busily employed.'

12. *Linteo Pelusio :* 'by a Pelusian linen sash.' Pelusium, now called Tineh, a town of Egypt, was formerly celebrated for the linen stuffs, which were made in it.

13. *Cirris :* 'the fringe of the sash.'

14. *Domĭno :* Tiberius.

17. *Notis flexĭbus :* 'through the windings of the walks, with which he was acquainted.'

19. *Agnoscit :* 'notices.'—*Remque intellĭgit :* 'and understands his design.'

22. *Tanti mĕgestas ducis :* 'the royal emperor.'

24. *Multò . . . reneunt :* when a slave was made free, it was a custom among the Romans for his master to give him a gentle blow ; to this custom the emperor alludes by the expression *alăpæ* in this line, and he means to say that, in his family, freedom was valued at a much higher rate, than to be given as a reward for so trifling a service.

Fable V.

2. *Accessit :* 'is joined with them.'

4. *In sublĭme :* 'high into the air.'

5. *Quæ . . . condĭta :* the construction is, *Quæ, cùm abdidisset corpus corneâ domo,* ita *condita nec posset lædi ullo pacto.—Corneâ domo :* 'her shell.'

6. *Condĭta : ita* is understood ; 'being so sheltered.'

7. *Volans* : *ait* is here understood.

11. *Parte : testudĭnis* is understood.

13. *Quâ :* 'which shell.'

15. *Magistræ :* 'to her adviser.'—*Largè divĭsit :* 'gave plentifully.'

Fable VI.

1. *Ibant :* 'were travelling on.'

2. *Fiscos : fiscus* was properly a basket made of twigs, in which the Romans kept the imperial and public money : hence, in a metaphorical sense, it is often used, as in this place, for money itself.

3. *Tumentes :* 'quite full.'

4. *Ille : progreditur* is here understood.—*Celsâ cervĭce emĭnens :* 'proudly carrying high his head.'

5. *Tintinnabŭlum :* the custom of hanging little bells round the necks of mules to give warning to horses to keep out of the way, is yet much in use, both in France and Italy.

7. *Advŏlant :* 'spring upon them.'

8. *Inter . . . cædem :* 'in the contest,' which took place between the robbers and the drivers of the mules. --*Trusĭtant :* this word occurs no where but in this passage of Phædrus; it is, probably, a frequentative verb, from *trudo*, and signifies, 'to run through.'

10. *Spoliātus :* the mule, 'which had been plundered.'

11. *Contemptum : esse* is here understood.

13. *Hôc argumento :* 'according to this fable.'--*Tenŭĭtas :* 'the low estate.'

Fable VII.

2. *Venatōrum . . . instantem :* 'threatened by the huntsmen.'

5. *Quidnam voluisti tibi :* 'what did you propose to yourself?'

7. *Spirĭtum :* 'your life.'

8. *Parcĭte : mihi* is understood.'

10. *Spatium . . . vices :* 'the turn of the night succeeds the course of the day ;' 'night in its turn follows the day.'

11. *Is eum : is* refers to *bubulcus, eum* to *cervum.*

15. *Quiētus :* 'secure.'—*Agĕre gratias :* 'to give thanks.'

16. *Adverso . . . tempŏre :* 'in time of distress.'

17. *Salvum : esse* is understood.

19. *Versātur :* 'is placed.'

20. *Hæc inter :* 'whilst he was speaking.'

21. *Corruptos : esse* is here understood ; 'were in a lean condition.'

22. *Cur : inquit* is here understood.

24. *Quantum est labōris :* 'what hard labor can it be ?'

28. *Vidēre plurĭmum in rebus suis :* 'is most sharp sighted in his own affairs.'

Epilogue.

1. Æsōpo : 'in honor of Æsop ;' in an epigram of Agathias, the scholiast, who lived in the time of the Emperor Justinian, we are told, that this statue was carved by the famous Sysippus. We are further told, that the Athenians raised statues in honor of all the seven wise men of Greece, but paid the greatest respect to that of Æsop, and gave orders to place it at the head of the rest.

2. *Æternā in basi :* this refers to the usual inscriptions upon the pedestals of statues, in which the memories of great men were recommended to posterity, to be transmitted through all after ages.

3. *Patēre : omnibus* is here understood.

4. *Nec tribui . . . gloriam :* 'and that glory is not assigned.'

5. *Occupārat :* 'had prevented me.'—*Alter :* Æsop. —*Primus :* 'the first writer of fables.'

6. *Solus :* 'the only writer of fables.'—*Quod superfuit :* 'which was still in my power.'

8. *Latium :* a noted region in Italy, so called, because Saturn was supposed to have concealed himself there for some time. From *Latium,* the Romans are often called *Latins.* The word is here used to signify, 'the Romans,' that is, 'the inhabitants of *Latium.*'

9. *Plures :* 'more writers.—*Quos oppōnat Græciæ :* 'whom it may propose as rivals to the writers of Greece.'

10. *Livor :* 'envy.'—*Curam :* 'this performance, on which I have bestowed much labor.'

11. *Non . . . conscientiam :* 'it shall not however deprive me of the consciousness of having deserved praise.'

12. *Nostrum studium :* 'the fruit of my study.'

17. *Nec . . . carpĕre :* 'and who can do nothing but cavil at those, who are superior to themselves.'

BOOK III.

Prologue.

3. *Liber :* 'being disengaged.'—*Vim carmĭnis :* 'the full force and meaning of the poetry.'

4. *Tanti :* 'of so much importance.'

7. *Occupātis :* 'otherwise employed.'

8. *Feriæ :* 'holydays,' days on which it was held unlawful to engage in the ordinary labors of life. Some of these *Feriæ* were settled by the public Calendar, others were proper for particular families. The public *Feriæ* were divided into *Statīvæ*, observed regularly on certain stated days; *Conceptīvæ*, appointed yearly by the magistrates and priests; and *Imperatīvæ*, settled arbitrarily by the Consuls and Prætors.

9. *Solūto pectŏre :* 'with unbended thoughts.'

11. *Impendas curam :* 'direct your attention.'

12. *Tempŏra :* 'visits.'—*Uxōri vaces :* 'spend your leisure with your wife.'

14. *Vicem : negotii* is understood.

16. *Intrāre . . . cogĭtas :* 'if you intend to enter the temple of the Muses;' that is, 'to study poetry.'—*Musārum :* the Muses were nine goddesses, who presided over poetry and the liberal arts; they were said to be the daughters Jupiter and Mnemosŷne.

17. *Pierio . . . jŭgo :* 'on the summit of Piĕrus,' a mountain of Thessaly, sacred to the Muses, who were hence called *Pierĭdes.*

18. *Mnemosŷne :* the daughter of Cœlus and Terra; the name of this goddess is derived from the Greek word, μνημοσύνη, which signifies memory. She is said to have been the mother of the Muses, because it is to the faculty of memory that we are principally indebted for the liberal arts and sciences.

19. *Artium . . . chorum : chorus*, in its proper signification, means a company of performers of the same

ages, who sang and danced between the acts, in Comedy and Tragedy; but, improperly, it is used for any number of persons, and here for 'the Muses, who preside over the arts.' The names of the nine Muses are as follows; the first was *Clio*, to whom was ascribed History; second, *Melpomĕne*, who invented Tragedy; third, *Thalia*, Comedy; fourth, *Euterpe*, the flute; fifth, *Terpsichŏre*, dancing; sixth, *Erāto*, the Lyre and Lyric poetry; seventh, *Calliŏpe*, Eloquence and Heroic Measure; eighth, *Urania*, Astronomy; ninth, *Polyhymnia*, Harmony.

21. *Habendi : divitias* is understood.

22. *Laude invitā :* 'in opposition to every desire of glory.'

23. *Cætum : Musarum* is understood.

27. *Quodcunque fuĕrit :* 'whatsoever shall happen.' —*Sinon :* a Greek, who by his artifices prevailed on the Trojans to take into their city a wooden horse filled with armed men.

28. *Regem :* Priam, king of Troy.—*Dardaniæ :* Troy, sometimes called Dardania, from Dardānus, the name of its founder.

34. *Servitus :* Æsop, who is said to have been the slave of the philosopher Xanthus.

36. *Affectus proprios :* 'his private sentiments.'

38. *Ego . . . viam :* 'instead of his foot-path, I have made a beaten road;' that is, 'I have enlarged upon his materials.'

40. *In calamitātem . . . meam :* Phædrus is said to have been prosecuted for some verses which Sejānus, a favorite of the Emperor Tiberius, supposed to be directed against him.

36. *Affectus proprios:* 'his private sentiments.'

38. *Ego . . . viam:* 'instead of his foot-path, I have made a beaten road;' that is, 'I have enlarged upon his materials.'

40. *In calamitātem . . . meam:* Phædrus is said to have been prosecuted for some verses which Sejānus, a favorite of the Emperor Tiberius, supposed to be directed against him.

41. *Sejāno:* 'than Sejānus.'

45. *Suspiciōne:* the second syllable of this word, which is generally short, is here long. The line may be scanned thus,

Sūspī | cĭō- | nĕ sī | quĭs ēr- | rābīt | sŭā.

46. *Rapiet ad se:* 'apply to himself.'

51. *Professum: esse* is understood.—*Fors:* used by the ancient authors for *forsan*, 'perhaps.'

52. *Phryx:* a native of Phrygia, a country of Asia Minor.—*Anacharsis:* a Scythian philosopher, who, on account of his great knowledge, has been ranked among the seven wise men.

54. *Literātæ . . . Græciæ:* in the time of Phædrus, Greece had attained so high a reputation for literature and philosophy, that it was styled the seat of the Muses and the nurse of the fine arts.

56. *Threissa . . . gens:* Thrace, of which country Phædrus was a native.

57. *Lino:* Linus, a celebrated musician, the son of Apollo and Terpsichŏre.—*Apollo:* the son of Jupĭter and Latōna, and the deity who presided over poetry and the liberal arts.—*Musa:* Calliŏpe.—*Orpheo:* Orpheus,

the son of Apollo and Calliŏpe, the most celebrated musician of antiquity; the poets say, that the woods and mountains followed him to listen to his music, and that, when he sung, the rivers ceased to flow, and the savage beasts of the forest became tame. He is said to have been buried in Thrace.

59. *Hebri:* Hebrus, a river of Thrace, now called Marissa; it rises in Mount Rhodŏpe, and discharges itself into the Ægēan sea.

Fable I.

1. *Epōtam:* 'drunk empty.'—*Amphŏra:* this was a vessel for holding wine, and is computed to have contained 48 sextarii, or about 7 gallons.

2. *Falernâ fæce:* 'arising from the dregs of Falernian wine.' Falernus is a mountain of Campania, near the Tuscan sea, and is celebrated by the poets for the excellence of its wine.

4. *Totis . . . narĭbus:* 'with all her strength,' or 'with open nostrils.'

6. *Antĕhac:* this word is made two syllables by the figure *Synærĕsis:* the line is scanned thus,

ānt'hāc | fŭīs- | sĕ tā- | lēs cūm | sīnt rĕlĭ- | quĭæ.

7. *Hoc quò pertineat:* 'the drift of this fable.'—*Me:* Phædrus.

Fable II.

1. *Par . . . gratia:* 'a just return.'

3. *Vidêre: eam* is understood.

5. *Peritūræ: panthēræ* is here understood.

16. *Damnum haud recūsant :* 'are content to lose their cattle.'

17. *Illa : inquit* is understood ; 'the panther says.'

Fable III.

1. *Ad lanium :* 'at a butcher's shop.'
3. *Quidnam sapĕret :* 'how it tasted.'
4. *Præstātur :* 'is warranted to be.'
5. *Ridicŭlè :* 'merrily.'
7. *Cognōvi :* 'I have known by experience.'

Fable IV.

1. *Devŏcat :* 'allures.'
2. *Impegĕrat :* 'had thrown.'
3. *Inquit : Æsopus* understood.
6. *Dives et potens : homo* is understood.
10. *Cruce : crux* was the last and greatest punishment inflicted upon malefactors, and that which carried with it the highest degree of infamy. It continued in use till the time of Constantine the Great, who abolished it in honor of the cross of Jesus Christ.

Fable V.

5. *Sellâ . . . primâ :* 'in the front of the carriage,' 'on the fore seat.'

9. *Strigandum est : mihi* understood; 'I must go slowly.'—In this line the final *i* of *ubi* is shortened, although the next word begins with two consonants: See Carey's Latin Prosody :

nāmqu' ŭbĭ | strĭgān- | &c.

11. *Sine virtūte:* without the power of carrying his threats into execution.

Fable VI.

4. *Unde sic . . . nites:* 'how is it that you are so sleek?' *lupus ait* understood.

5. *Fecisti tantum corpŏris:* 'have you got so much flesh?'

7. *Est . . . tibi:* 'may be yours.'

9. *Quod: officium* is understood.—*Custos: canis ait* understood.

11. *Ego: lupus ait* understood.

14. *Otiōsum: me* is understood.

15. *Veni: canis ait* understood.

17. *Unde: lupus ait* understood.—*Nihil est: canis respondet* understood; this was the usual manner of reply among the ancients, when they endeavored to evade giving a direct answer.—*Dic: lupus inquit* understood.

18. *Quia: canis respondet* understood.

20. *Quà visum est:* 'wherever I please.'

21. *Ultro:* 'without my seeking for it.'

25. *Age: lupus ait* understood.—*Est: tibi* is understood.

26. *Fruĕre: lupus ait* understood.

Fable VII.

1. *Præcepto hoc:* 'by this fable.'—*Considĕra:* 'examine.'

6. *Hic:* 'he, the brother.'—*Se: esse* is understood.

8. *Quid enim:* 'for how could she do otherwise?'

15. *Tu:* he here addresses the brother.—*Malis:* 'by the blemishes.'

16. *Tu:* here the girl is addressed.

Fable VIII.

1. *Fides:* 'sincerity in a friend.

2. *Socrătes:* an Athenian philosopher, the son of Sophroniscus, a statuary. Having studied philosophy under Archelāus and Anaxagŏras, he undertook the office of a public instructer, and the most illustrious youths of Athens became his pupils. The reputation, which his wisdom and virtue obtained, excited against him the hatred of the envious, and his enemies accused him of corrupting the Athenian youth, and of making innovations in the religion of his country. Although this accusation was not founded in truth, false witnesses appeared to corroborate it, and the philosopher was condemned to die by drinking poison. When the hour of his death approached, a cup of hemlock was presented to him, which he drank with a calm and unaltered countenance, and in a few minutes expired. After his death, he was absolved of all the accusations, and a statue was erected to his honor.

4. *Cinis:* 'when I am reduced to ashes;' Phædrus, in this, alludes to the manner of interment among the Latins; the dead body was placed on a funeral pile, and fire set to it, after which the ashes were enclosed in an urn.

6. *Talis vir:* 'why do you, who are so great a man?'

Fable IX.

3. *Hippolŭtus:* the son of Theseus and Hippolŭte, celebrated for his virtues and misfortunes. Having been falsely accused by his step-mother, Phædra, of a heinous crime, he was obliged to fly from the resentment of his father, and, as he was pursuing his flight, he was thrown from his chariot and killed.—*Credĭtum est:* 'credit was given.'

4. *Cassandræ:* the daughter of Priam and Hecŭba. She received from Apollo the knowledge of futurity, but he caused her predictions always to be disregarded. When the wooden horse was brought into Troy, she forewarned her countrymen that it would occasion the destruction of their city; but no credit was given to her prophecy, and Troy became a heap of ruins.—*Ilium:* Troy, a city of Asia. To avenge the cause of Menelāus, whose wife had been carried away by Paris, the son of the king of Troy, all the Grecian princes united their forces and besieged this city; but the inhabitants defended it with so much bravery and success during a period of ten years, that the Greeks at length despaired of reducing it by force. Recourse was therefore had to artifice. They secretly filled a large wooden horse with armed men, and withdrew their armies from the plains of Troy. This horse the Trojans brought within their walls, and, when night approached, their enemies, who were concealed in it, rushed out, set fire to the city, and put the greatest part of the inhabitants to the sword.

6. *Stulta . . . sententia:* 'a weak judgment.'

7. *Fabulōsâ . . . vetustāte :* 'by antiquated stories.'

10. *Togam . . . puram :* 'the plain gown.' Till they reached their seventeenth year, the Roman youths wore a purple fringe round their dress, which was termed *toga prætexta.*

12. *Hærēdem . . . proxĭmum :* this is the same as *hæres secundus*, he who succeeded next, if any accident should remove the true heir.

14. *De flagitiis :* 'concerning the unfaithfulness.'

17. *Stupro . . . turpi :* 'by base debauchery.'

20. *Januam : domûs suæ* is understood.

27. *Sentit tonsum :* this is to be considered a mark, by which he was able, in the dark, to distinguish a man from a woman; for it appears, from history, that the Romans, at that time, shaved both the head and beard.

32. *Repræsentāvit pœnam facinŏris :* 'he revenged the bloody deed.'

35. *Centumvĭros :* 'the centumvĭri,' Roman judges, before whom causes of importance were tried.

37. *Bona :* 'the property' that belonged to her husband.

39. *Augusto :* Augustus, the illustrious emperor of Rome.

40. *Ut . . . fidem :* 'that he would assist them in discharging their duty agreeably to their oath.'

41. *Error :* 'the perplexity.'

56. *Ambitio :* 'the interest.'

57. *Gratiæ :* 'to partiality.'

59. *Plurĭbus : verbis* understood.

Fable X.

2. *Rēpĕrit:* the first syllable of this word is made long by *Diastŏle.*

4. *Hoc: loco* is understood.

7. *Nec . . . potes:* the construction is, *Nec* possum *prodesse tibi, nec potes* prodesse *quidquam mihi.*

Fable XI.

2. *Hos: favos* is understood.

5. *Legem . . . hanc:* 'these terms.'

6. *Inconveniens:* 'unlike.'

9. *Opus:* 'your work, your honey.'

11. *Quĭs:* a contraction of *quibus.*

13. *Sustŭlit:* 'pronounced.'

14. *Possit: facere hos favos* is understood

Fable XII.

3. *Risit: eum* is understood.

6. *Expĕdi:* 'explain.'

9. *Succumbit:* 'he acknowledges that he could not explain it.'

11. *Utĭles:* 'serviceable, fit for use.'

Fable XIII.

7. *Rursus . . . prece:* 'the same request being again earnestly made to her.'

10. *Hâc . . . fallaciâ:* 'with this stratagem.'

12. *Sonāre . . . Apollĭnis: putes* is not to be applied to the grasshopper merely, but to be understood indefinitely; 'which you *and every one else* might think sounded from

the harp of Apollo.'—*Apollĭnis :* the deity who is said to preside over poetry and music.

13. *Est : mihi* is understood.—*Pallas :* a name of Minerva, the daughter of Jupĭter, and, the goddess of wisdom, war, and the liberal arts. The owl is said to have been her favorite bird.

Fable XIV.

1. *In tutēlâ suâ :* 'under their protection.'

3. *Veněri :* Venus, the goddess of beauty and pleasure. —*Phœbo :* Phœbus, a name of Apollo.—*Laurea : placuit* is understood.

4. *Cybēbæ :* Cybēbe or Cybĕle, the daughter of Cœlus and Terra, and wife of Saturn.—*Hercŭli :* Hercŭles, the son of Jupĭter and Alcmēna, a celebrated hero, who, after having performed a series of wonderful exploits on the earth, was ranked among the gods, and received divine honors.

5. *Sterĭles : arbŏres* is understood.

8. *At : Minerva ait* understood.

11. *Omnibus :* governed by *dicêre.* Rule XXVIII. Obs. 2.

Fable XV.

1. *Junōnem :* Juno, the daughter of Saturn, and the sister and wife of Jupĭter. The peacock is said to have been her favorite bird.—*Indignè ferens :* 'complaining.'

3. *Illum :* 'that the nightingale.'—*Avibus :* governed by *admirabilem,* Rule XII. *Verbals in bilis, &c.*

6. *Vincis :* 'you surpass others.'

9. *Quò : dedisti* understood.

10. *Fatōrum:* 'of the Fates.' The Fates, or Parcæ, were three goddesses, who were said to direct every event, which happens in the world.—*Partes:* 'your proper gifts.'—*Datæ: Juno respondet* understood.

11. *Forma: data est* is here understood.

12. *Augurium . . . omĭna:* by the appearance and flight of the crow and raven, the Romans supposed that a knowledge of future events might be obtained.

15. *Ad querēlam recĭdat:* 'may end in complaint.' The first syllable in *rēcĭdat* is made long by *Diastŏle.*

Fable XVI.

1. *Solus cùm esset familia:* 'when he alone was the whole retinue of servants;—when he was the only servant.'

5. *Circumeunti: illi* is understood.

7. *Hìc:* 'here—or then.'

8. *Medio sole:* 'at mid-day.'—*Quid: agis* is understood.

10. *Rētŭlit:* the first syllable lengthened by the figure *Diastŏle.*

11. *Homĭnem:* 'deserving of the name of a man.'—*Visum: esse* is understood.

Fable XVII.

1. *Vitam . . . tristem decurrit:* 'leads a wretched life.'

3. *Dura fati miseria:* 'his severe, wretched destiny.'

4. *Galli Cybēbes:* 'the priests of Cybēbe or Cybĕle;' they were also called Corybantes and Dactŷli, and were by nation Phrygians. In their solemn processions, they danced in armor, making a confused noise with timbrels, pipes, and cymbals.—The metre requires, both in this

place and in Fable 14th, *Cybēbe*, and not *Cybĕle*, which is found in many editions.

8. *Delicio suo:* 'with their darling.'

10. *Securum fore:* 'should be free from all trouble.'

BOOK IV.

Prologue.

1. *Vidētur: hoc opus* is understood.—*Levi . . . calămo ludĭmus:* 'we amuse ourselves by writing in a light style.'

5. *Non . . . videntur:* 'things are not always such as they appear to be.'

6. *Rara mens intelligit:* 'few minds discern.'

8. *Sine mercēde:* 'without proof.'

Fable I.

4. *Abjēcit: se* is understood.—*Putans: eam esse* is understood.

7. *Secūtis:* the ablative case absolute.—*Retorrĭdus:* 'a brindle-colored mouse.'

10. *Sic valeas:* 'so may you prosper.'

Fable II.

5. *Elĕvant:* 'undervalue.'

6. *Debēbunt:* 'will be obliged.'

Fable III.

1. *Equus . . . vadum:* the construction is, *Dum aper volutat sese*, ille *turbavit vadum, quo equus solitus fuerat sedare sitim.*

4. *Levans:* 'taking.'

5. *Hunc: aprum* is understood.

6. *Locūtus: esse* is understood.

11. *Repĕri:* the first syllable of this word, usually short, is here made long by the figure *Diastŏle.*

13. *Dedi altĕri:* 'to be placed in the power of another.'

FABLE IV.

2. *Quorum:* the *um* in this word is not cut off in this line, although the next word begins with a vowel; the line may be scanned thus,

Hīstŏrĭ- | ă quō- | *rŭm* īn | tăbēr- | nīs pīn- | gĭtŭr.

—*In tabernis:* 'on the walls of houses.'

4. *Ægrè recepti:* 'they were taken into their holes with much difficulty.'

8. *In portis:* 'in the entrances of their holes.'

10. *Tartareo specu:* 'in the horrible abyss.'

12. *Magnitūdo princĭpum:* 'the chiefs.'

13. *Facĭli præsidio:* 'in a place of safety, which they easily find.'

FABLE V.

1. *Nasūte:* this word is not an adverb in this place, but an adjective in the vocative case, agreeing with *tu.*—*Destringis:* 'attack.'

4. *Placo:* 'I smooth.'

5. *En . . . novis:* 'lo! Æsop,' who has hitherto written with plainness and simplicity, 'affords us a specimen of his genius in a new and elevated style.' The *cothurnus* was a sort of shoe formerly worn on the stage by tragedians; it is here used in a metaphorical sense to signify a tragic or lofty manner of writing.

6. *Utĭnam . . . manus:* these lines are in imitation of a passage in one of the tragedies of Euripĭdes.—*Pelii:* 'of Pelion or Pelios,' a celebrated mountain of Thessaly, the summit of which is covered with pine trees.

8. *Professæ:* 'manifest.'

9. *Ratem:* the ship here alluded to is that which was built by Argus, under the auspices of Pallas, to convey Jason and his companions to Colchis, a country of Asia. The object of their voyage was the recovery of the golden fleece, which Æētes, the king of Colchis, at that time possessed. The heroes, who engaged in this enterprise, after having encountered many dangers, passed at length the Cyanean rocks at the entrance of the Euxine sea, and arrived at the place of their destination. By the assistance of Medēa, the daughter of the king, Jason obtained possession of the golden fleece; but his success was attended with the most fatal consequences both to the family of Æētes and his own. Having married Medēa, he immediately set sail with her; and this wicked woman, in order to detain her father in his pursuit of them, killed her brother Absyrtus, and strewed his limbs in the road, along which they passed. When they arrived in Thessaly, the native country of Jason, Medēa by her magic art restored Æson, the aged father of her husband, to the vigor of youth; and in order to revenge the injuries which Jason had received from Pelias, who had usurped his throne, she prevailed on his daughters to attempt a similar restoration on their father. By her direction they drew the blood from his veins, and cut his body in pieces; his limbs were then put into a caldron of boiling water; but Medēa refusing her promised assistance, his flesh was

consumed, and his unfortunate daughters had to deplore the cruel death of their father.

11. *Barbărûm:* for *barbarorum:* 'of the barbarians;' the Greeks called the inhabitants of all countries, except their own, barbarians.

13. *Jacent:* 'are ruined.'

15. *Illĭc:* 'there,' that is, in Colchis.

16. *Hìc:* 'here,' that is, in Thessaly.—*Peliădum:* 'of the Peliădes, the daughters of Pelias.'

17. *Quid tibi vidētur:* 'what think you of this specimen of the heroic style of Æsop?'

19. *Ægēa . . . freta:* that part of the Mediterranean sea now called the Archipĕlago.—*Minos:* a king of Crete.

20. *Impĕtum: piratārum* is here understood.

21. *Lector Cato:* 'O censorious reader,' that is, a reader, whom, like Cato, it is difficult to please. Cato was a noble Roman of the most illustrious and unblemished reputation, but his conduct and principles were so rigid and austere, that his name was often applied by his countrymen to any person of a captious disposition.

22. *Fabellæ:* such fables as I write.—*Fabŭlæ:* such histories as I have represented Æsop as attempting to write in the preceding lines.

24. *Exhibeant ne tibi:* 'lest they give you.'

26. *Cœlum:* 'heaven;' a metaphorical expression used here to signify 'perfection.'

Fable VI.

1. *Mordaciōrem:* 'one more violent than himself.'

4. *Si qua res esset cibi:* 'if she could find any food.'

Fable VII.

10. *Barbātus : hircus* is understood.

11. *Nixa :* 'springing.'—*Cornĭbus : hirci* is understood.

Fable VIII.

2. *Dedit : unam* is here understood.

3. *Aliēnis : vitiis* is here understood.—*Suspendit : alteram* is here understood.

4. *Hăc re ;* 'for this reason.'

Fable IX.

2. *Ad lumen suum :* 'by his own light.'

4. *Vocem . . . misit :* 'uttered these words.'—*Religio :* the diety, to whom the altar was dedicated.

6. *Ut :* 'so that.'—*Subrĭpi : ea* is understood.

9. *Facinŏri :* 'to the wicked.'

10. *Piĕtas :* 'the pious.'

11. *Tale . . . commercium :* 'such an interchange;' Jupĭter here forbids any intercourse between common and sacred fire ; for fire, used in sacrifices, was not lighted in the ordinary way, but they petitioned heaven to do it for them.

13. *Sacrum : ignem* is understood.

17. *Invenīri : eos* is understood.

19. *Dicto :* 'appointed;' the disposal of life, death, and other events, was ascribed, by the ancients, to the Fates.

Fable X.

2. *Dives arca :* 'a rich coffer,' or 'wealth.'

4. *Gratulantes : ei* is understood

5. *Pluto:* the ablative case of *Plutus;* Plutus was the god of wealth, the son of Jasion and Ceres. Jupĭter is said to have deprived him of sight, lest he should bestow riches only on the good and deserving.—*Fortūnæ:* a goddess, who is said to have honor and riches at her disposal.

8. *Objecto . . . lucro:* 'by the temptation of gain.'

Fable XI.

2. *Cœpĕrunt:* the penult of this word is made short by the figure *Systŏle.*

4. *Inquit: Jupĭter* is understood.

5. *Vestri munĕris:* 'of your office.'

8. *Habĭtu:* 'in appearance.'—*Esse: eos* is understood.

Fable XII.

2. *Finxit: hanc fabellam* understood.

10. *Miscet:* 'chequers.'

Fable XIII.

5. *Hanc: colubram* is understood.—*Alia: colubra* is here understood.

6. *Ne . . . impröbis:* 'that men may learn not to do a kindness to the wicked.'

Fable XIV.

2. *Agit:* 'makes.'—*Altiùs:* 'deeper than usual.'

5. *Oro: vulpes ait* understood.—*Imprudentiæ:* 'to my unintentional intrusion.'

6. *Si pulchrè vides:* 'if you clearly perceive.'

11. *Nullum: est præmium* understood.

12. *Ergo: vulpes ait* understood.

13. *Sic: draco respondet* understood.

14. *Nolo: vulpes ait* understood.

15. *Dis . . . irātis:* 'under an ill planet.'

16. *Abitūrus:* 'since you will soon depart.'—*Abiĕrunt:* the penult of this word is made short by the figure *Systŏle.*

23. *Quadrantes:* this was the lowest species of coined money, in use at Rome, in value about one third of a cent.

24. *Fatīgas:* 'weary the patience of.'

25. *Circumcīdis:* 'retrench.'

26. *Libitīna:* the goddess who presides over funerals; in her temple at Rome every thing necessary for burials was sold.—*De tuo:* 'from your property.'

Fable XV.

4. *Æsōpi:* 'to be Æsop's.'—*Minùs arrisĕrit:* 'shall be less pleasing.'

5. *Contendet . . . quovis pignŏre:* 'he will lay any wager.'

8. *Ille:* Æsop.

Fable XVI.

2. *Simonĭdes:* a celebrated dramatic and elegīac poet, born in the island Cos, one of the Cycлădes, about 500 years before the Christian era. There are only some few fragments of his works now remaining, but sufficient to show that he was a great poet, and well deserved the commendations bestowed upon him.—*Egregium melos:* 'excellent poetry.'

4. *Circumīre:* to scan this verse, this word is con-

tracted into three syllables, by an *elision* of the *m:* and the *u* may be considered as absorbed in the *c:* it is scanned thus,

Cīrcu'ī- | rĕ cœ̄- | pĭt ūr- | bēs ăsĭ- | ǣ nō- | bĭlēs.

11. *Zonas:* these were girdles, in which the ancients carried their money, and hence the word is often used for money itself.

16. *Extŭlit:* 'had saved.'

17. *Clazomĕnæ:* a maritime town of Ionia in Asia, now called Vourla.

22. *Cognĭtum: illum* is understood.

23. *Ad se:* 'into his house.'

24. *Tabŭlam suam:* 'their memorial;' it was the custom of those, who had been saved from a shipwreck, to have all the circumstances of their adventure painted on a *tablet.* Some persons made use of this tablet to move the compassion of those whom they met, as they travelled through the country, imploring alms, and for this purpose, they suspended the tablets about their necks, and kept singing verses, expressing the manner of their misfortunes. Others hung their tablets in the temple of that particular deity whose aid they had invoked in their distress. A tablet, thus dedicated, was called *tabella votīva.*

25. *Casu obvius:* 'meeting them accidentally.'

Fable XVII.

1. *Parturībat:* the ancient form of the imperfect, indicative, Gr. 153. obsolete conjugation 1.—*Immānes:* 'very deep.'

4. *Extrĭcas nihil:* 'bring nothing to effect.'

Fable XVIII.

2. *Pluris:* 'of the greater consequence.'

4. *Immolātur: immolatio* was properly the throwing some sort of corn and frankincense together with the *mola*, that is, bran or meal, mixed with salt, upon the head of the victim. As this was a kind of preparation for the sacrifice, the word, by the figure *Synecdŏche*, often signifies the whole act of sacrificing.—*Exta . . . deûm:* 'the entrails of the victims offered to the gods.'

10. *Est: formīca respondet* is understood.

19. *Contractam:* 'shrivelled up.'

21. *Rētŭdi:* the first syllable of this word is made long by the figure *Diastŏle:* the line is scanned thus,

Sătīs | prŏfēc- | tō rē- | tŭdī | sŭpēr- | bĭām.

22. *Notas:* 'the characters.'

Fable XIX.

3. *Memoriæ:* 'to posterity.'

4. *Retŭli:* the first syllable of this word is lengthened by *Diastŏle.*

7. *Impĕtum:* 'the force of his genius.'

8. *Ut moris:* as such poetical liberties are sanctioned by custom.

9. *Interposuit gemĭna Ledæ siděra:* 'introduced the twin stars of Leda,' Castor and Pollux, the sons of Leda and Jupĭter; these brothers were distinguished for their courage, virtue, and fraternal love, and were placed by Jupĭter in the zodiac, where they form the constellation called Gemĭni or the Twins.

10. *Auctoritātem . . . refĕrens :* 'applying an illustrious instance.'

11. *Approbāvit : pycta* is understood.

13. *Quorum sunt laudis duæ :* 'to whom two parts of the praise in your poem are devoted.'

15. *Promitte : te ventūrum* understood.

16. *Es . . . mihi :* 'you are considered by me.'

18. *Ne . . . corrumpĕret :* this is one of those *loci difficiliōres*, concerning the reading or meaning of which critics have formed various conjectures, and which Bentley, Burman and Scheffer have labored in vain to exhibit in an intelligible form. The text is certainly corrupted, but no correction of it, which has yet been offered, appears entitled to particular notice. The following are some of the different ways in which the line may be translated:

(1.) 'Lest going away, he should slight this mark of kindness.'

(2.) 'Lest going away in bad humor, he should break off all friendship, *i. e.* destroy every chance of reconciliation.'

(3.) 'Lest going away in a passion, he should spoil gratitude, *i. e.* appear to be ungrateful, by not accepting the invitation, which had been given him.'

(4.) 'Lest going away in this malicious manner, he should in future lose all the patronage and support of this powerful person.'

The text followed in this line is Burman's.

19. *Recubuit :* the custom of the ancients was to lie down at table. For this purpose, they used couches of the same nature as those upon which they slept, but dis-

tinguished from them by the name of *lecti tricliniōrum*, or *triclināres*, the others being called *lecti cubicularii*. These couches were of different sizes and forms, and on them were placed ticks or quilts, stuffed with feathers. The first person reclined at the head of the couch, resting the fore part of his body upon his left elbow, and having a pillow to support his back; the next reclined with his head towards the feet of the first, from which he was defended by the pillow, that supported his own back, and commonly reached to the navel of the other person; and in this manner all the rest.

22. *Duo . . . juvĕnes:* Castor and Pollux.

23. *Corpŏra:* the accusative case governed by *secundum* understood. Gr. Rule VII. Obs. 3.

26. *Illĭus interesse:* 'that it very much concerned him.' Gr. Rule XXIX. Exc. I.

28. *Triclinio: triclinium* was properly a room to sup in.

31. *Ordo narrātæ rei:* 'the particulars of the history.'

EPILOGUE.

5. *Residui:* 'left.'

9. *Exhĭbe vocis fidem:* 'make good your promise.'

23. *Debet: venia* is understood.

26. *Religio:* 'oath.'—*Fides:* 'honor.'

32. *Qui sint:* 'who these injurious persons are.'

34. *Palam mutire:* 'to complain openly of injuries;' this verse is taken from the *Telĕphus*, a tragedy of Ennius.

BOOK V.

Prologue.

2. *In hoc:* 'to the end.'

3. *Tacĭto corde:* 'in my private thoughts.'

7. *Sua . . . proprius:* 'since every man has an invention of his own, and a genius peculiar to himself.'

11. *Quas . . . nomĭno:* 'which I do not assert to be Æsop's, but to be written in his manner.'—*Æsopēas:* 'in the style of Æsop.'

13. *Genĕre: scribendi* is understood.—*Rebus novis:* 'new matter.'

14. *Variæ:* 'at Varia;' the villa of Particŭlo is supposed to have been at this place, which was near the river Anio, and is now called *Vicovaro.*

15. *Malignĭtas:* for *maligni,* 'the envious.' Gr. 246. Metonymy, 5.

20. *Illiterātum plausum:* 'the commendation of the unlearned.'

26. *Praxitĕlen:* 'the name of Praxitĕles,' a celebrated statuary of Greece, who flourished about 320 years before the Christian era.

27. *Myrōnem:* Myron or Myro, was another celebrated Grecian statuary, who lived about 442 years before the Christian era.—*Argento:* 'upon their silver statues.'

Fable I.

1. *Demetrius . . . Phalerĕus:* a scholar of the philosopher Theophrastus; by his virtues and eloquence he

raised himself to the highest offices in the Athenian state, and rendered himself so popular by his munificence, that the people raised 360 statues to his honor. After having held the supreme power ten years, a conspiracy was formed against him, and he was obliged to fly into Egypt, where he put an end to his life by drinking poison.

4. *Felicĭter:* a salutation or prayer addressed to persons of dignity, and used on occasions of peculiar solemnity.

7. *Resĭdes:* 'men not engaged in public business.'

8. *Reptant ultĭmi:* 'come creeping in the rear.'

9. *Menander:* a celebrated comic poet, who flourished at Athens about 280 years before the Christian era.

10. *Ipsum:* 'Menander himself.'

15. *Cinædus:* 'effeminate man.'

Fable II.

2. *Sĭbi duxit:* 'gave himself.'

3. *Volŭcris parvŭlæ:* 'of a small fly.'

5. *Injuriæ . . . contumeliam:* by the figure *Hypallăge*, Gr. 240, for *injuriam contumeliæ:* the injury he had done consisted in giving himself a blow, and the reproach, in his being bald; for the Romans considered baldness as a great cause of reproach.

10. *Vel majōre incommŏdo:* 'even at the expense of a greater inconvenience to myself.'

12. *Consilio est nocens:* 'does an injury designedly.'

Fable III.

1. *Sancto Hercŭli:* the epithet *sanctus* is often applied to Hercŭles; he was also called *sanctus pater.*

3. *Hordei:* 'of the barley,' by which the boar was fed.

7. *Respectu:* 'consideration—example.'

9. *Habent: eas* is understood.

10. *Numerēmus: eos* is here understood.

Fable IV.

2. *Pro judicio:* 'in defence.'

3. *Rebus manifestis:* 'by the undeniable evidence of things.'

6. *Novitātem:* 'any new diversion.'

8. *Urbāno sale:* 'for his pleasant wit.'

12. *Turbam deficiunt:* 'cannot hold the company.'

13. *In scenâ:* 'on the stage.'

17. *Suâ: voce* is here understood.

18. *Verum: porcellum* is here understood.

25. *Favor:* 'partiality for the buffoon.'

31. *Vero:* 'of the real pig.'

Fable VI.

4. *Princeps:* the name of a public flute-player.

5. *Bathyllo:* Bathyllus was a freed-man of Mæcēnas, and a celebrated performer in pantomime entertainments. Princeps seems to have been his favorite musician, whom he always chose to play, while he was performing.

7. *Pegma:* a piece of machinery used in performing plays.

8. *Tibiam:* there is, in this and the next line, a play upon words, which cannot be imitated in the English: it arises from this,—*tibia*, in the Latin, signifies not only the *leg* but also a *flute*. Princeps, by the fall, had broken his *left leg, sinistram tibiam*, when he had rather have broken his two *right-handed flutes, dextras tibias*. The

flutes, used upon the stage, were divided into right and left handed.

15. *Saltantis: Bathylli* is understood.

17. *Ingredier:* the infinitive mood of *ingredior*, by *Paragōge* Gr. 275, Figures of Diction, 3.

23. *Aulæo misso:* 'the curtain being let down.' It was the custom at Rome, when the play began, to let the curtain fall down upon the stage.—*Devolūtis tonitrŭbus:* 'the thunder having roared;' in the Roman theatres, the performers imitated the noise of thunder by rolling large stones on the boards behind the stage.

24. *Dî:* the performers who personated the heathen deities.

27. *Princĭpe: Tĭberio* is here understood.

28. *Jactat basia:* the piper Princeps, applying to himself the song, which was sung in honor of Tiberius, supposed that the acclamations of the spectators were intended to congratulate him on his recovery and reappearance on the stage.

30. *Equester ordo:* the spectators, who were of equestrian rank; the inhabitants of Rome were divided into three classes, *patricii* or *senators*, *equĭtes* or *knights*, and *plebs* or the *people*.

32. *Illĭc:* 'then.'

35. *Cuneis:* these were the seats upon which the spectators sat.

38. *Divīnæ domŭs:* not intended for him, but for the royal family of Cæsar.

39. *Capĭte:* 'headlong.'

Fable VII.

This is not properly a fable, but a description of opportunity.

1. *Cursu . . . calvus :* 'a bald man, leaning on a scythe, in the attitude of one flying.'

Fable VIII.

1. *Taurus luctans:* the nominative absolute. Rule LXII. Obs. 5. The construction requires *tauro luctanti*, the dative, depending on *monstrabat*.

Fable IX.

3. *Annis ingravantĭbus :* 'with old age.'

9. *Fŭimus:* the plural number used instead of the singular.

10. *Philēte:* Philētus was probably a freed-man of Tiberius, and the friend and companion of Phædrus.

QUESTIONS.

WHY is Iambic Verse so called?

What are the different kinds of Iambic Verse?

Of that, distinguished by the quantity or number of the feet, how many species? What are they?

Why are the names, Dimĕter, Trimĕter, and Tetramĕter, given to them?

Of that distinguished by the quality of the feet, how many species? What are they?

In what kind of verse are the Fables of Phædrus written?

Of what foot was Iambic Verse, at first, entirely composed?

What was afterwards introduced in the odd places?

What foot was usually found in the fifth place?

What was afterwards allowed in every place, except the last?

What other feet were admitted in the odd places?

In what kind of composition did Iambic poets allow themselves the greatest freedom?

What feet were used by them in every place except the last?

What is always the last foot of an Iambic verse?

In what part of a verse is the Proceleusmatĭcus sometimes found?

BOOK I.

In what country was Phædrus born?

For what are the Fables of Phædrus remarkable?

When were these fables first published?

By whom was Phædrus persecuted, and for what reason?

Who was Æsop?

In what age did Æsop live?

What was his condition in life?

To whom are the Fables of Phædrus and of others ascribed?

In what method of instruction did Æsop excel all the ancient philosophers?

What are the two ends, which Phædrus designed his Fables to answer?

By what fable does Phædrus describe the injustice and cruelty of those, who oppress the weak under feigned pretences?

On what occasion was the fable of the frogs, asking for a king, first delivered by Æsop?

Where is Athens?

By whom and at what period was Athens founded?

In what country was Cecrops born?

What was the first form of government in the Athenian state, and how long did it continue?

What form of government succeeded the monarchical at Athens, and what were the chief magistrates called?

What three significations has the word *tyrannus?*

Who was Pisisträtus?

By what philosophers were the ambitious designs of Pisisträtus opposed?

In what manner did Pisisträtus govern?

Who first gave a correct edition of Homer's works?

Who was considered the chief of the heathen deities?

Who is said to have been the messenger of the gods?

Whose son was Mercury?

What is generally the meaning of *per*, when used in composition with another word?

What useful lesson may be deduced from the fable of the vain jackdaw?

How is the dog said to have lost the meat, which he carried in his mouth, as he was crossing a river?

What truth is the fable of the dog losing the meat designed to convey?

What is the moral of the fifth fable?

What kind of masks did actors in ancient times wear?

What exclamation is the fox said to have made at the sight of a mask?

To what description of persons is the fable of the fox and the mask addressed?

What is the moral of the seventh fable?

What happened to the sparrow as she was taunting the hare that had been seized by an eagle?

What truth is the fable of the sparrow and the hare intended to teach?

What is the moral of the ninth fable?

What useful lesson may be derived from the fable of the ass and the lion?

What is the moral of the eleventh fable?

By what artifice did the fox get from the crow the cheese, which she had stolen?

What does the fable of the fox and the crow teach those, who are pleased with flattery?

How did the king discover the ignorance of the shoemaker, when he professed to be a physician?

To what persons is the thirteenth fable addressed?

What truths may be deduced from the fourteenth fable?

What important truth may be deduced from the fable of the sheep, the dog, and the wolf?

What is the moral of the sixteenth fable?

What useful lesson is inculcated by the fable of the dogs attempting to drink a river dry?

What is the moral of the eighteenth fable?

What may be learned from the answer of the man to the weasel, in the nineteenth fable?

What reply did the dog make to the thief, who attempted to bribe him?

What instruction is the fable of the dog and the thief designed to convey?

What is the moral of the twenty-first fable?

What is the proper signification of *jaceo?*

Where is the river Nile? For what celebrated?

What truth is the twenty-second fable designed to illustrate?

What tradition, mentioned by Pliny, is alluded to in the twenty-second fable?

What did the stork say to the fox, as he was licking the outside of the jar?

To whom is the twenty-fourth fable applicable?

How did the Romans apply the word *Manes?*

Why were the words *Diis Manibus* engraven on the tombs of the ancient Romans?

What moral may be deduced from the fable of the fox and the eagle?

What is the moral of the twenty-sixth fable?

What lesson is the fable of the kite and the doves intended to inculcate?

BOOK II.

Why did the lion refuse to give to the robber a part of the bullock, which he had slain, and why did he afterwards offer it to the traveller?

What is the moral of the second fable?

What was originally the signification of *contubernium?*

What is the moral of the third fable?

Who was Tiberius?

How many of the Roman emperors were called Cæsar, and why was this appellation given them?

Where is Campania?

Where was the ancient city of Neapŏlis situated?

What is the modern name of Neapŏlis?

Where is mount Misēnus, and whence is it said to have derived its name?

Who was Lucullus, and at what period did he live?

By what sea is Italy separated from Sicily?

Where is the Tuscan sea?

Where was the city of Pelusium, and for what was it once celebrated?

What is the modern name of Pelusium?

What custom was observed among the Romans, when a slave was made free?

What is the moral of the fifth fable?

What truth is the fable of the mules and the robbers intended to inculcate?

By whom was the stag discovered after he had taken refuge in the stable?

What is the moral of the seventh fable?

Why did the Athenians erect a statue to Æsop?

By whom was this statue carved?

To what other persons did the Athenians at the same time erect statues?

To what do the words *æternâ in basi* refer?

Where was Latium?

Why was it so called?

What are the Romans often called?

BOOK III.

What were the *Feriæ*?

How were they kept?

How many kinds of public *Feriæ* were there?

Who were the Muses?

Where is mount Piĕrus, and to whom was it dedicated?

What are the Muses also called from this mountain?

How many Muses were there, and what are their names?

What were the various offices of the Muses?

What is the proper signification of *Chorus*?

Who was Mnemosȳne?

Why was Mnemosȳne said to be the mother of the Muses?

Who was Sinon?

Why was Troy sometimes called Dardania?

Of what philosopher was Æsop the slave?

Where is Phrygia?

Who was Anacharsis?

What country, in the time of Phædrus, was esteemed the seat of the Muses?

Who was Linus?
From whom was Apollo descended?
Who was the most celebrated musician of antiquity?
What do the poets say of the musical powers of Orpheus?
Where is the river Hebrus, and what is its modern name?
Where does it rise, and into what does it empty?
What kind of a vessel was the *amphŏra*, and how much did it contain?
Where is mount Falernus, and for what was it formerly celebrated?
What moral may be drawn from the fable of the panther and shepherds?
What is the moral of the fourth fable?
By whom was the punishment of the cross abolished?
What description of persons is the gnat in the fifth fable intended to represent?
What is the design of Phædrus in the sixth fable?
How does the father, in the seventh fable, address his son and daughter?
What reply is Socrătes said to have made to the man, who asked him why he had built so small a house?
Who was Socrătes?
Who were the preceptors of Socrătes?
What was the end of Socrătes?
What was done in honor of Socrătes, after his death?
What was the manner of interment among the ancient Romans?
What truth is the eighth fable intended to teach?
What is the moral of the ninth fable?
Who was Hippolȳtus, and what was his end?
Who was Cassandra?
From whom did she receive the knowledge of future events?
How were her predictions regarded by her countrymen?
Where was the ancient city Troy situated?
Why did the Greeks besiege Troy?
By what artifice was Troy taken?
Who was Paris?
At what age did the Roman youth change the *Toga prætexta* for the *Toga pura*?
What is meant by *Hæres proximus*?
What custom of the Roman men is alluded to in the twenty-seventh line of the ninth fable?
Who were the *centumvĭri*?
Who was Augustus?
How did the wasp decide the dispute between the bees and the drones?
What truth is inculcated in the twelfth fable?
What moral may be deduced from the fable of the grasshopper and the owl?

Who was Pallas, and of what was she considered the goddess?

Which of the birds was sacred to Minerva?

What tree was sacred to Jupiter?

Who was Venus, and what tree was sacred to her?

Who was Phœbus, and which was his favorite tree?

Who was Cybēbe, and which of the trees was sacred to her?

Who was Hercules, and which was his favorite tree?

What tree did Minerva choose, and what did Jupiter say concerning her choice?

What is the moral of the fourteenth fable?

Who was Juno, and which of the birds was sacred to her?

Who were the *Parcæ* or Fates?

What useful lesson may be derived from the fifteenth fable?

What is the moral of the seventeenth fable?

By what three different names were the priests of Cybēbe or Cybēle known?

BOOK IV.

What lesson is the fable of the weasel and the mice designed to teach?

Why did the fox say that the grapes were sour?

To whom is the fable of the fox and the grapes applicable?

What lesson is the fable of the horse and the man intended to convey?

Which of the mice were taken and killed in their contest with the weasels?

What truth may be deduced from the fable of the weasels and the mice?

What was the ancient *cothurnus?*

Where is mount Pelion, and for what tree was it remarkable?

For what purpose did Jason and his companions undertake a voyage to Colchis?

Where is Colchis?

By whom was the ship built, in which Jason sailed to Colchis?

Who was Medēa, and to whom was she married?

Who was Absyrtus, and what was his end?

Who was Æson?

How was Pelias killed?

Whom did the Greeks call barbarians?

What is the ancient name of the Archipelágo?

Who was Minos?

Who was Cato?

What description of persons does the viper attempting to bite the file represent?

What truth is the fable of the fox and the goat designed to illustrate?

What two bags is Jupĭter said to have placed on man?

What is the moral of the eighth fable?

What two lessons may be deduced from the ninth fable?

How was the fire, used in sacrifices, lighted?

Who was Plutus?

Why is Jupĭter said to have deprived Plutus of his sight?

Why did Hercŭles refuse to receive the congratulations of Plutus?

What is the moral of the tenth fable

What moral is the eleventh fable designed to convey?

To what is human life compared in the twelfth fable?

Who is represented by the dragon, watching his treasure in a cave?

What goddess presided over funerals?

What was the value of the coin *Quadrans?*

Who was Simonĭdes?

At what period and in what country was Simonĭdes born?

Where is Clazomĕnæ, and what is its modern name?

What is meant by *tabŭla*, and what uses were made of it?

What was the *tabella votīva?*

What moral truth may be drawn from the history of the shipwreck of Simonĭdes?

To whom may the fable of the mountain bringing forth a mouse be applied?

What was the *immolatio?*

What two classes of persons are represented in the fable of the ant and the fly?

Who were Castor and Pollux, and for what were they celebrated?

What constellation of the zodiac are Castor and Pollux said to have formed?

What were the *lecti triclināres?*

What were the *lecti cubicularii?*

What position did the ancients take at table?

How did the first person place himself?

How did the second?

How are the sons of Leda said to have shown their regard to Simonĭdes?

BOOK V.

Where was the villa of Particŭlo?
Where was Varia, and what is the modern name of it?
At what period did Praxitēles, the statuary, flourish?
Who was Myron, and when did he live?
Who was Demetrius Phalereus, and what was his end?
At what period did Menander, the poet, flourish?
What truths may be drawn from the first fable?
In what light did the Romans regard baldness?
What is the moral of the second fable?
What epithet is often applied to Hercŭles?
What is the moral of the third fable?
What lesson may be deduced from the fourth fable?
Who was Bathyllus, and for what was he celebrated?
What are the two meanings of *tibia?*
How was the roaring of thunder imitated in the Roman theatres?
Into what three classes were the inhabitants of Rome divided?
What emblem of time is alluded to in the seventh fable?
What moral may be drawn from the fable of the bull and the calf?
Who was Philētus?

THE END.

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